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CONTENTS

PAGE

WHAT IS THE GOSPEL? Oliver C. Horsman 241

THE GOSPEL AND THE STATE. Paul Tillich 251

THE GOSPEL AND THE WORLD OF NATIONS. Walter W. Van Kirk 262

RELIGION AND SOME RECENT DEVELOPMENTS IN THE AMERICAN LABOR SCENE. Rev. A. J. Muste 265

THE MINISTER IN THE NEW DAY. Charles N. Arbuckle 275

PAUL'S USE OF THE FIGURE OF ABRAHAM. George Brockwell King 283

THE HARVARD CONSTELLATION. Paul E. Johnson 286

OUR CONTRIBUTORS 292

BOOK REVIEWS 293

BOOK NOTICES 313

BOOKS RECEIVED 315

INDEX 317

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THE CROZER QUARTERLY

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WHAT IS THE GOSPEL?

OLIVER C. HORSMAN

SOME years ago the minister of a typical Southern Presbyterian church, of six hundred members, printed in his church bulletin the question, "What Is the Gospel?" He received, in reply, one hundred written answers, hardly two of them alike, although many of them could be grouped under certain general headings. All of them were definitions, having in them, perhaps, an element of truth, but none of them satisfactory as a complete and accurate answer.

This lack of a perfectly clear-cut conception of the gospel, in the New Testament sense, among ordinary church people, is hardly a matter of surprise, when we consider, that even Christian scholars formulate, as a rule, equally vague or fragmentary definitions. I have myself been so dissatisfied with the efforts of others to condense the full meaning of the gospel into a single simple statement, that I have undertaken the task anew.

The word "gospel" occurs ninety times in the New Testament, and, after studying each of these separate uses, I have arrived at a definition, which, I believe, includes the total content of that word, and which is amazingly brief and plain. The further amazement is, that any student of the New Testament should have missed seeing it.

We probably all know that the English word "gospel" is derived from the Anglo-Saxon word "godspell," meaning "godstory." We also know, that this English word "gospel" or "godstory," is a translation of the Greek word "euangélion," which means "good story" or "good tidings."

Now, neither of these two words, the English or the Greek, taken by itself, or in conjunction with the other, will supply a satisfactory definition of the New Testament "gospel," because, on the one hand, the "gospel" is not the "godstory," strictly speaking, as I shall undertake, presently, to show, and, on the other hand, if we say it is the "good story," the "good tidings," we are left wrestling with the question, The good news or tidings about what or whom?

My definition of the gospel, or, more correctly, the New Testament definition of the gospel as I conceive it, is this: The gospel is the Christ-story; it is the story of which Christ is the source, the center, and the subject-matter. What makes it a "good story," euangélion, is the fact that Christ is the sum and substance of it. When you have the story of Jesus Christ and all that he stands for, you have the gospel in its entirety, and in its majestic, solitary uniqueness. There is no other good story anywhere worthy of a place beside it.

The most accurate use we make of the word gospel, in ordinary conversation, is when we speak of the "Gospel of Matthew," the "Gospel of Mark," the "Gospel according to Luke or John"—meaning, the Christ-story as compiled and recorded by these several evangelists. Each of these short stories of Christ is the good news about Christ, as the author understood it, and as he wished to pass it on to others. Each of these stories is complete in itself, and contains all the glad tidings that anyone need know in order to experience the joy and helpfulness and inspiration which Christ brings to men. There is, of course, much to be thankful for, that we have four separate Christ-stories, supplementing each other, and making the total story that much the richer; but any one of them is sufficient as good news.

When we turn to the New Testament, to see if it will support this simple, all-inclusive definition of the gospel, as I have suggested it, we find the evidence abundant. Seven times, at least, we read of the "gospel of Christ," the "good story of Christ," meaning, without doubt, the good story, of which Christ is the content. The first sentence in Mark's memoir reads: "The beginning of the gospel of Jesus Christ." Mark is referring to his opening chapter, in which he aims to give a record of a typical day in the ministry of Jesus. The rest of the memoir continues with the good story of Jesus, which is here begun. Its incidents, throughout, are chosen to show the many-sided character of Christ's work, and teaching, and personality. Mark uses the word "gospel" more frequently than any other evangelist, and usually it stands alone, without further definition, indicating that when this Gospel of Mark was written the term had become a technical one for the good tidings personified in the Christ.

Twice Jesus used the expression, "for my sake and the gospel's sake." This coupling of himself with the gospel makes him and the gospel almost interchangeable terms. In the first chapter of Galatians, Paul speaks of "the gospel, which was preached by me," and presently adds, God revealed "his Son in me, that I might preach him." So—when Paul preached anything about Jesus Christ, he believed he was

preaching the gospel. Similarly, in his Epistle to the Romans, he writes of "the gospel of God . . . concerning his Son . . . Jesus Christ" and "God, whom I serve . . . in the gospel of his Son." It is the "gospel of God" in the sense that the Christ and the Christ-story were the gift of God's love to the world.

Now, if anyone is inclined to fear that this definition of the gospel as the Christ-story is so brief and concise, that it may leave out some elements of the good tidings, which we have been accustomed to associate with the gospel—let me go on and elaborate the definition by adding, that the gospel is the good news of what Christ was—the good news of what Christ revealed—the good news of what Christ performed—and the good news of what Christ purposes to achieve. The moment you bring all of these several areas of truth under the term Christ, where they properly belong, you realize that no element of the "eternal good tidings," so-called in the Book of Revelation, will be omitted.

1. The gospel is, first of all, the good news of what Christ was. Personally, I am still old-fashioned enough to believe in the Virgin Birth of Christ. It fits in perfectly with my conception of the spiritual universe. But, I recognize, also, that this particular doctrine is not an indispensable part of the good news about Christ—else, the friends and followers of Jesus, during his own lifetime, would not have been left ignorant of it, and Mark would not have omitted it from his Gospel, and Paul would have preached it and insisted on it.

But, the thing it stands for, under any interpretation—namely, that the spiritual nature and the moral characteristics of God, the Supreme Deity, were reproduced in the personality of Jesus Christ to such a degree, that he could be called, in a unique sense, the Son of God—that thing, that truth, is good news of the profoundest sort, and could not be dispensed with without incalculable loss. It is what men most need to know.

That Jesus Christ was a thoroughly godlike man, so that he could say truly, "He that hath seen me hath seen the Father," what fact in all history is more worth while than that? It enables us to look into the very heart of the universe where no instruments or methods of science can ever take us. Science may disclose more of the wisdom and power of God, as they operate in the realm of the material, than Jesus discloses. But to know God's feelings and attitudes and ultimate intentions, to understand the personality of God, we must look to the Son of God—and the good news is, that we shall not look there in vain. Of course, that Jesus Christ is the counterpart of God, in his moral attributes, is a truth to be accepted by faith. Jesus never tried to prove

it. He declared it, and trusted that his life and death and resurrection would corroborate his claim—and they have.

C. F. Andrews, commonly known among native Africans and Indians as "Christ's Faithful Apostle," after describing how he became a Christian, has this to say that illustrates our point: "In all that followed my conversion, Christ and God became one single thought. I did not separate them. Thereafter, when I thought of God in human ways, I could not think of God apart from Christ, or Christ apart from God. . . The divine beauty, truth, and love, which I associate with the thought of God in human life, are centrally visible to me in Christ. Thus Christ has become for me, in my moral and spiritual experience, the living, tangible expression of God. With regard to the infinitude of God, that lies beyond this, I seem able, at the present stage of existence, to know nothing that can be defined. But, the human in Christ, that is also divine, I can really know."

Right here is the first and most vital contribution which the gospel of Christ makes to this disordered and distracted world. If God sent into the world no mere servant, but his very Son, the noblest personage in all his domain, to live in it, work for it, and die to redeem it, it must be a good world after all, in spite of its weltering wickedness—good in its possibilities. It is not an insignificant speck on the rim of the universe, doomed to eternal extinction, else God would not have wasted the precious life of his Son upon it. Rather, this world of humanity is a center of divine interest and concern, and, being such, we too, who believe the gospel, can live in it, work for it, and share the sufferings of the Saviour for its redemption from sin—happy that, in doing so, our life is well spent.

The good news of what Christ was may be further expressed under the time-honored terms of prophet, priest and king. That he was a teacher or prophet, who had truly come from God, that his teaching was with authority, and that never man so spake, has been the consensus of enlightened opinion for 1900 years. The Christian world is agreed that Jesus knew more about God, and more about the divine ideals and principles of right living, than any other man in history. No teacher, prophet, philosopher, scientist, or founder of religion commands the respect of humanity that Christ commands in the realm of spiritual truth. It is good news, indeed, that here is a moral leader to guide us in world affairs, whose teaching is such that a child can understand its principal points, and yet is so universal and timeless in its appeal, that today we find in this teaching, and this alone, the hope of humanity's future on the earth.

By the priesthood of Jesus, we mean his office as mediator between God and men. It is an experience of practical psychology, that Jesus does facilitate the approach of men to God. Through faith in him, we do get happily adjusted to the Power that rules the universe, and are able to meet and master the temptations, difficulties, and reverses of life to a degree that, otherwise, would be impossible.

It is good news, also, that in Jesus Christ we have a King, in the best sense of the word, a person fit to rule, not only over the affairs of mankind, but over their affections as well. He is a King with no selfish ends to serve, and no class, race, or national favorites to play up. His kingdom is not of this world; it is not this world's type of kingdom. If it were, his servants would fight. Wherever his truth and his spirit rule in men's hearts, the world over, men do not fight one another, they befriend one another. His universal kingship would bring in universal peace, justice, and good-will.

2. We observe, in the second place, that the gospel of Christ is the good news of what Christ revealed. We use the word revealed, because we need a term of sufficient scope to include all that Jesus made known, or made known more clearly and convincingly, by means of his life and character and teaching. I am not sure that Jesus revealed anything that had not been known in some slight degree to a chosen few before his time—but the revelation, that we get through him, clarified and exemplified, as by living pictures, the truths humanity needed most to know; and through him they have become the property of the whole world. We are thinking, at this point, not so much of Christ as the revealer, but rather of the contents of his revelation. Time permits us to mention only the barest outline.

The gospel of Christ, which was carried to Rome in the memoir of Mark, and in the epistle of Paul, was a message that set forth the unity, and sovereignty, and graciousness, and holiness of God, and, withal, his accessibility to and personal interest in every child of the human race. All this was good news, in striking contrast to the religious, political, and social theories of the civilized world of that day. That world worshiped many beings, put the fear of the emperor above the fear of Deity, knew nothing of salvation by grace, justified its sins by the vices of its gods, and lived by the labor of millions of slaves.

But what concerns us more is the fact that every term in that revelation, which the Christian gospel carried to Rome, is still denied, in theory or practice, among our modern nations, and in this denial is the source of the worst evils of our day. Great groups of people have set up other gods than the God of Jesus Christ, bow down to the sovereignty of man

more than to the sovereignty of the Almighty, scout the gentle methods of grace, value power and riches above holiness, and are ready, at a moment's notice, to plunge whole armies of individual souls into mutual slaughter, in order to further the ends of national ambition.

"Like priest, like people," it has been said. But the truth goes deeper than that. People are bound to become like the god they worship. None of the evil things that curse our disordered world would be possible for a people whose thoughts and attitudes were determined by that revelation of God, which comes to us through the gospel of Christ.

Further—Christ reveals to us, in the story of his earthly career, the motives and manners of the good life. You recall the lines of Isaac Watts:

> My dear Redeemer and my Lord,
> I read my duty in Thy word;
> But in Thy life the law appears
> Drawn out in living characters.

It is a great thing to have had the Son of God residing on this earth, under the stressful conditions to which men are here subjected, in order to show us, by practical example, how men can be triumphantly godlike, now. That One, who was tempted in all points like as we are, met those temptations without sin, is certainly good news of the highest order, and of the most encouraging sort. The thing can be done: it has been done. The goal of moral perfection is more alluring when we see the Christ stretching forward toward it, and it does not seem quite so distant and impracticable when we see him actually attaining it. It is an end for us to press toward, even though we fall short of it in this life. We know we shall be better men and women for having striven, and, withal, the goal is so lofty, that we are lifted to higher levels by every honest effort to approach it.

"Remember Jesus Christ, risen from the dead . . . according to my gospel," is Paul's word to Timothy. And in the same epistle he writes of the "Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the gospel." Here is another foremost feature in the revelation of our Lord. The value of the good news embodied in the story of Christ's resurrection is incalculable. It gave new significance to life. Christianity was born, not at the crucifixion, but at the resurrection. Death and the grave stood revealed, not as the end of life, but as the beginning. With that new understanding, came new hope and courage, and readiness to die for what was true and right. Not only so. Love received new inspiration. Philanthropy was para-

lyzed in pagan Rome, for mortals found it hard to work and suffer for the betterment of those who would not outlast the century. But now, behold, there were no mortals. And immortals found it easy to work and suffer for immortals.

Again Jesus said, "The Father hath given all judgment unto the Son," and, later on, Paul, writing in the same strain, said: "God shall judge the secrets of men, according to my gospel, by Jesus Christ." The new note in this revelation is not that God would judge the secret conduct of men, but that the judgment would be carried out by, or in accordance with, the mind of Christ, who appeared among men as the Representative of God.

That, too, is "glad tidings" because it means that, in exercising final judgment over men, the Almighty will not be cruel, and heartless, and vindictive, as he has always been pictured, when exercising that function, but he will be the same God of love, and long-suffering and forbearance, such as we see him revealed in Christ. He will be as severe as the Christ of the Gospel was toward evil men, but no more severe. All punishment inflicted by him will be in the spirit of Jesus, disciplinary and remedial—not annihilating or everlasting.

This new understanding of God is still sorely needed in the disordered world of our day. A vast percentage of Christian people (even) believe in a cruel God—a God so cruel, that he will consign to eternal torture and torment myriads of souls, who missed their opportunity to be saved in this life. So long as that idea of the Power behind the universe prevails, men, Christian men, will see no inconsistency, and feel no deep compunction, in the employment of all manner of cruel devices to force their will upon their fellow men. A cruel God can be counted on to sanction a cruel war, or a cruel despotism.

3. The gospel, as we said at the beginning, is a good news of what Christ performed or accomplished, particularly for the sinner's personal salvation. To many people this is almost the sole content of the gospel. It is all they think and talk about in this connection. Our emphasis upon it must not be less than upon the other features of the Christ-story, the eternal good news.

Said Paul, "I make known unto you the gospel . . . that Christ died for our sins." We read that, "He bore our sins in his body upon the tree," that, "He poured out his blood for many unto remission of sins," that, "once at the end of the ages he was manifested to put away sin by the sacrifice of himself."

Now if we had time, it would be easy to demonstrate that none of these expressions can be taken literally. They are highly figurative,

metaphorical. The minute you try to cramp them into a precise definition of what Christ did for man's sins, you are involved in all sorts of absurdity and self-contradiction. For example—sin is not a thing, an article, that can be lifted off the shoulders or off the soul of a sinner, and laid upon the body of a substitute, who will bear it in his stead. And Christ could not really have borne our sins or the sins of any of the multitudes of people who have lived since his day, because those sins were not in existence, had not yet been committed, when Christ died. Moreover, no actual remission or removal of sins, in any sense, took place when Christ poured out his blood. At the moment when his blood was shed, not one sin in all the world, so far as we know, was forgiven or cleansed away. There is no such thing as a general political amnesty in the divine scheme of redemption, whereby offenses against God are cancelled wholesale. No sinner has ever experienced forgiveness, except on the condition of personal repentance. And, though we say that Christ "put away sin by the sacrifice of himself," as a matter of cold fact sin is still here.

It is the vagueness, the indefiniteness, of these scriptural expressions, which has given rise to the various theories of the atonement. Different students of the Bible come to different conclusions as to just what Jesus accomplished in his life and death and resurrection—but, on one thing they are all agreed, without a single exception, I believe. That one thing is, that Jesus Christ did absolutely all that needed to be done, in order for sinful men to have free, happy, and confident access to God, when they approach God through his Son, our Saviour. And that is the good news that we have to proclaim to men. There could be no better news than that for sinners. It is good news of such sort that a little, unlettered child can embrace it. It is good news, the benefits of which do not wait upon our cumbersome theological controversies.

4. In the fourth place, the gospel is the good news of what Christ purposes to achieve—to achieve on earth and in heaven, in time and in eternity, for the human race individually and collectively. All these areas of achievement are unquestionably embraced in the Christ-story, as recorded in the four memoirs of the evangelists, and as elaborated in the later teaching of the apostles.

What Christ purposes to achieve for the individual was never better defined than in three lines of the famous hymn by Cecil F. Alexander:

> He died that we might be forgiven,
> He died to make us good,
> That we might go at last to heaven.

To be forgiven, to be made good, and to go to heaven are all included under the term "salvation" in the New Testament sense. By forgiveness we mean the experience of peace with God, the peace of the returned prodigal, who is happily established in his father's favor. By being good we mean a virtuous character, and a life of loving and useful activity. By heaven we mean the continued expansion and enrichment of both character and life in the eternal world beyond. To achieve this salvation for all souls, Jesus not only died, as the hymn has it—he lived and died and rose again. This total story of the Christ is what Paul calls "the word of the truth . . . the gospel of your salvation." And we have no cause to be ashamed of the gospel, for it actually proves to be the power of God unto salvation to everyone that believeth.

The gospel for this disordered world must begin by being a message of personal salvation. It must be a message that can effectually and radically change the outlook, and attitude, and disposition of individual men and women. It must be a regenerating gospel, powerful enough to make men value goodness above gain, to aspire after righteousness more than after riches, and to love work for their fellow men as much as for themselves. Any message that can do that is "good news," and no message that fails at that point can be called a "gospel."

There can be no doubt, however, that Jesus, from the very beginning, purposed to achieve, by his gospel, the salvation of society, as well as the salvation of the individual—to save the souls of men singly, and to save the soul of mankind collectively. Getting right with God and getting right with men were two duties which Jesus never dissociated. He regarded them as complementary phases of one grand and glorious achievement, for which he lived and died and lived again.

He called this all-inclusive achievement the "kingdom of God"—meaning, a society on earth, so constructed and conducted, in its spirit and its principles, that it could worthily be called the kingdom, the realm, the rule of God. So, in the opening chapter of Mark's story of the Christ, "Jesus came into Galilee, preaching the gospel of God, and saying . . . the kingdom of God is at hand: repent ye, and believe in the gospel." From that time on, the gospel was known as the "good news" of the kingdom.

To help Christ build that kingdom on earth, men were everywhere bidden to repent and to believe—to change their hearts and lives, and to follow the Christ in love and service. Jesus himself, inaugurating the kingdom, went about doing good, ministering both to the spirits and the bodies of men. He sent forth the Twelve to conduct a similar twofold ministry. Thus Jesus presented, as it were, in miniature, the purpose and

program of his kingdom, according to the social and political possibilities of his age and country.

Probably few, if any, Christians in the first century grasped the full meaning of the gospel of Christ. Even Paul's comprehension of it grew with time and the guidance of the Spirit of God. Paul proclaims Jesus, first, simply as "the Son of God," "the Christ." Later, he saw in him the universal Saviour of men from sin. It ought to be expected that spiritually minded Christians of today will discover new applications of the gospel of the kingdom to the social, economic, and political conditions of our age. New possibilities ought to reveal new meanings, and to inspire new efforts, and to effect bigger and broader achievements.

Finally, we should fail grievously in our definition of the good news of Christ and in our enumeration of his achievements, if we did not project our thought, for a moment at least, into the ages of eternity. "He shall see of the travail of his soul and be satisfied." It is inconceivable that Christ should ever be satisfied while one human being remains unreached and unredeemed. The Shepherd searches for the one lost sheep out of a hundred until he finds it. No prodigal son can have wandered into so far a country, or have stayed so long away from the Father's house, that he will not be welcomed when he returns. And the Christ of the cross will never rest until he has broken down, by his patient love, the ignorant or wilful resistance of every sinner.

This is the only truth, that can fully relieve the stark tragedy of human sin, and sorrow, and suffering, past and present. Only if and when God has reconciled unto himself, through Jesus Christ, all things in heaven and on earth and under the earth—only when all sin is abolished, and all souls are saved, will it be possible to say that the Creator has done all things well. The final glory of creation will vindicate the long and painful process permitted by the Creator. This is the hope of the gospel laid up for humanity in heaven.

In that day we shall have reason to exclaim, "Blessing and glory and wisdom and thanksgiving, and honor, and power, and might be unto our God forever and ever."

THE GOSPEL AND THE STATE

PAUL TILLICH

If the dialectical method has any field in philosophy and theology where it must be applied, it is the relationship between the Gospel and the State. All relations of the Gospel to the State contain a Yes and a No, an affirmation and a negation, a likeness and a contrast. But not only this. Both concepts, the Gospel as well as the State, are dialectical in themselves. They contain innumerable tensions, contrasting possibilities, paradoxical elements. This is the reason for the tremendous amount of possible interpretations of each of these concepts and of their relation to each other. Therefore, if the word "dialectic" has still any meaning and methodological value, if this main discovery of Plato which has been used by the Greek philosophers as well as by the Christian theologians, is still important for us, the dialectical method must be applied to our problem.

I know that the word dialectical today is suspect to many people, partly because they connect it with the so-called "dialectical theology" of our day (which in reality is not dialectical at all) partly because the kind of thinking which rightly is called dialectical is strange to those who are accustomed to mere empirical and statistical methods. Therefore it is significant to realize that the whole New Testament is dialectical in its explanation of the relationship of God and man, of sin and justification, of the Kingdom of God and history, in its attitude toward the State, expressing different sets of Yes and No.

But, obviously, it is not only the complexity of the concepts and the necessity of applying the dialectical method which makes our problem so difficult. It is also the great variety in the interpretation of the Gospel through the different churches and denominations, and the abundance of forms and self-interpretations of the State in the course of history. In order to limit our task we shall concentrate our interest on the recent developments of the State in the totalitarian countries. But in order to understand them we must understand the State itself and its main characteristics, and we must, first of all, have a clear concept of what the Gospel means.

I

The Dialectical Interpretation of the Gospel

The Gospel is a message coming from *beyond* man and coming *to* man. In order to be Gospel, Good News, to me it cannot be *from* me.

What I already have is neither new nor message to me. "Me," means human existence generally, and, since man is the center of his world, it means the world universal. The Gospel is by its very definition transcendent, from beyond the world. But at the same time it is a message *to* me; I must receive it; it must concern me in my very existence and in my world. I must understand it, my existence must be transformed by it. Therefore it is immanent, it belongs to my world.

The Gospel pronounces the transcendent fulfilment which cannot be found on earth, the Kingdom which is beyond the historical kingdoms, which is "not of this world." Here must be found the reason for the complete detachment from all the affairs of State, law, politics, culture which we find in Jesus. Here is the root of the eschatological flavor in all sayings and actions of Jesus; for his complete unconcern for Jewish nationalism as well as for Roman imperialism; for Pilatus as well as for Herodes.

No Christian doctrine of the State is possible which does not start with this radical detachment. The Gospel comes from another realm and leads to another than that in which the State is powerful. But the kingdom of God is not only of another world; it is also *in* this world. It has appeared in it through Christ; it is struggling in it against the kingdoms of earth and their demonic power; it is represented in the history of the Church, and our hope is that it may "come to us." It is an immanent reality although it is not of this world.

Therefore, the detachment in principle must be followed by a concern in actuality. In the New Testament we find two main affirmative attitudes towards the State—the Paulinian and the Apocalyptic. Paul acknowledges the State as a divine order for the sake of suppressing the social evil and of preventing complete chaos. He demands, from this point of view, that the Christian acknowledge the legality of State-power by subjecting himself to it—a word which implies the refusal of enthusiastic anarchism (a danger of primitive Christianity) but which does not imply any support of conservativism and bad government, as it was abused in Church history. The other attitude is the struggle against the Roman Empire because of the persecution of the Christians by it and because of its demonic arrogance in making itself God and commanding divine adoration. This attitude is expressed in the Revelation of Saint John and means something quite different from detachment and unconcern.

Beyond mentioning these two attitudes (in which all problems of later Church history to the present are anticipated) we may point to the fact that the use of symbols like the "Kingdom of God," the "Reign of

Christ and his apostles," as well as the demand for order and leadership within the Church itself, indicate that the idea of some statelike structure even in the perfect community is maintained. But all this does not mean an explained doctrine of the State. The situation of early Christianity made a complete affirmative attitude toward the State impossible. What we can learn from the New Testament with respect to our problem is first and mainly the complete detachment of Jesus himself; secondly, the very limited and hesitating affirmation of the State by Paul and, thirdly, the radical criticism of a demonized State by John.

II

The First Dialectical Tension of the State and the Gospel

The State is that institution which creates social unity by power and law. Both elements, power and law, belong essentially to the State. It is the ultimate power and therefore the bearer of law. Consequently the first dialectical tension in the State is that between power and law. The naturalistic interpretation, most radically explained in orthodox Marxism, considers the State essentially as power, namely as the power which is necessary to establish class rule. Laws are laws only for the subjected groups or classes. The ruling class adapt themselves to it as far as it is necessary in order to maintain order and through order their power. The idealistic interpretation, on the contrary, considers law as a reality in itself which, unfortunately, needs power and compulsion in order to be realized but which is self-sufficient and which should become more and more independent of power. This is the main ideal of the democratic interpretation of the State.

The Christian attitude toward this tension is dependent on the following points: As far as the transcendent character of the kingdom of God is emphasized, as far as its realization is seen beyond human possibility, as far as the cleavage between God and man is recognized, as far as the realities of sin and tragedies are taken seriously, Christian theology must be inclined to share the naturalistic and even the materialistic interpretation of the State. So Augustine has explained in his City of God that States are the name for the successful groups of pirates and burglars. The demonic will to power is connected with everything which has State character. Therefore, the earthly kingdom necessarily is a demonic kingdom. Here as in many other points Christian and Marxian realism are much more in agreement than Christianity and some types of an ideological bourgeois idealism.

On the other hand Christianity asserts that the kingdom of God is

appearing and struggling in history. From this point of view Christianity must emphasize the idealistic element in the nature of the State. Augustine agrees with Cicero that Justice is the special quality of the State and he includes the State in his universal idea of peace which consists in unity, order and justice. "The peace between men consists in the ordered concord: and especially the peace in the family in the ordered concord of its members with respect to commanding and obeying; the peace in the State in the ordered concord of the citizens with respect to commanding and obeying; the peace of the heavenly city in the perfect and united fruition of God and the mutual fruition of each other in God, the peace of all things in the quietness of order. Order means the division of equal and nonequal things which gives to each of them its proper place." In positing the State between the family and the kingdom of God, Augustine attributes to it an essential perfection which, of course, is completely distorted in the existential actuality of the earthly State.

Considering these two qualifications of the State, the essential and the existential, we have to ask what is the judgment of the Gospel about the real State in which both qualifications are united. Augustine has two answers, corresponding to the two poles of the tension between power and law. He answers much as did Paul, that the State even in its demonized reality is better than chaos. The compulsory action of the State, which in itself is sinful, at the same time suppresses sin and makes possible all social life, even that of the church. "We too use the peace of Babel." This was the answer also of Luther who, however, gave a more positive meaning to the State in teaching that its compulsory acts are an expression of the love of God, although indirectly, in a veiled and paradoxical form. And the same is the attitude of the present Reformed theology which emphasizes (for example in Brunner) that the State must suppress human arbitrariness by compulsion. It was and is the prevailing attitude of the Greek orthodox Church.

The danger of this attitude is that it prevents any critical judgment against the State. If in any case the State has demonic qualities and if just this character, namely its unrestricted power, makes it, although paradoxically, the tool of God, then no criticism of the State is meaningful. For the sake of realizing *some* order the *just* order is neglected. But order without justice finally defeats itself. The unchallenged demon is a bad servant of God. The tragedy of European history and the servility of the Christian churches toward the State-powers in Central and Eastern Europe is rooted in this attitude.

The other element in Augustine has become predominant in Cathol-

icism and Anglo-Saxon Calvinism: The State can be sanctified by its subjection to the will of God which, in Roman Catholicism, is represented by the Church; in theocratic Calvinism, by the Bible. The divine law, imposed on the Christian States, must be enforced by Christian rulers. American denominationalism has not much changed this attitude since sectarian and Calvinistic theology agreed to a great extent on this point. And even secular democracy has maintained the same attitude. The law of the State must represent the divine law. The State-powers have to serve this law or must be overthrown. Order must be *just* order. The State must realize as much as possible the justice of the kingdom of God. The State has to work on earth for the peace of the kingdom of God. The danger of this attitude is that the Christian detachment disappears, that, therefore, a relatively democratic and peaceful state of things seems to be the kingdom of God; that the depth of sin and tragedy in any human power, especially State-power, becomes invisible and that the height of the justice of the kingdom of God becomes lowered.

The same problem exists in the relationship of States to one another, and the same principles are valid for the Christian interpretation of world politics. There is no possible world peace without a law to which all nations are subject. And there is no possible international law without a power beyond the nations which is able to enforce this law. World peace is dependent on a world-state, and no other form of world peace can be imagined. This means that from the point of view of the Gospel as long as there are sovereign nations which act according to their natural will to power, it is idealistic utopianism to assume that those States could be subjected to law without an embracing power strong enough to enforce the law. On the other hand, there is no reason for denying the possibility of a development toward an embracing power in which the sovereignty of the single national States is transferred to the sovereignty of a united State for all nations. Only in such a final unity of universal power and universal law the political goal of human history is reached—to become, not the realization, but the representation of the kingdom of God.

III

The Second Dialectical Tension in the State and the Gospel

The State is a unity of human beings, who are individuals. This leads to the problem whether each individual is the purpose of the State or whether the State is the purpose of each individual belonging to it. Whether the individuals who are united in the State or the State as the unity of those individuals is decisive for the structure and activity of

the State. The modern liberal and democratic State has chosen the first way. The main task of its theory of the State is to determine the limitations of the State. The liberal State tries to give as much independence as possible to every individual. It is more interested in giving rights than in requesting duties. The philosophical background of this theory is medieval "Nominalism," namely, the doctrine that the only reality is the reality of the individual and that universals are mere names or terms for institutional tools to be used for the satisfaction of each individual.

The opposite answer also is dependent on medieval thought, namely, on the mystical realism in medieval philosophy. It considers the individual as a merely contingent bearer of the universal. The State as a universal has more reality than any individual belonging to it. Therefore its power and growth are more important than the happiness and improvement of the individual. There are no "rights of man" as the rights of individual man. Justice is the expression of the needs of the State or the group united in the State. In modern times the idea of organism was used in order to describe the superiority of the State as a whole over each of its members. The so-called "State-reasons" became a weapon in the hands of ruling groups for suppressing justice and personal rights for the sake of the assumed happiness of the whole. In State-totalitarianism this tendency has reached its most radical expression, unbroken by the religious restrictions of medieval realism.

Christianity never has admitted a complete mystical realism and universalism, not even in a period in which the State was supposed to be a Christian State. The idea of personality and of the infinite value of each individual soul before God makes the submerging of the individual in a totalitarian community, even a Christian one, impossible. The kingdom of God is a community of personalities who have a direct relationship to God. This separates Christianity from any kind of pagan mysticism and totalitarianism. God has appeared in a personal life. The idea of the God-Man is the idea of a personal reality. Love in the sense of "Agape" is a personal relationship in distinction to love in the sense of "Eros" which means mystical identification. The individual personality stands directly before God, subject to his judgment, his salvation or damnation. A state, which attempts to create a representation of the kingdom of God on earth, must acknowledge the infinite value of each individual personality as a potential image and child of God. In this respect Christianity and humanism are in full agreement. Both, for example, have worked together toward the abolition of slavery, humanism more directly in the political sphere, Christianity more indirectly in destroying the pagan assumption that the slave must be considered as a thing and not as a

person. The same prophetic presupposition and the same humanistic demand are effective in the protest of Marxism against a social order which uses human beings as working power to be calculated and measured instead of being considered as the real purpose of all collective work. This also can be expressed in terms of freedom. The freedom of the individual in a state is not, of course, identical with the "freedom of the children of God." This transcendent freedom is possible even in chains. But this is the exception and should not be considered as the rule. Man as the image of God must be able to participate in God's creative freedom. Not an abstract, merely negative, idea of freedom can be derived from the interpretation of man in the Gospel. But a freedom for everybody to share the creative work of the State is an unmistakable demand of the Christian doctrine of man. It is the fundamental right of man to be considered as personality. And all especial rights must be derived from it. The denial by a state of the rights of man in this sense is tyranny and must be attacked as tyranny by Christian prophetism. It must be challenged as a demonic destruction of justice. Hobbes was right in calling this State by the name of the mythological portent "Leviathan."

But Christianity never has and never should neglect the other pole of dialectical tension. The Christian churches, in long periods of history, have favored authoritarian forms of the State. Catholicism even today favors Fascism although it is threatened by it. Greek orthodoxy has supported Czarism. Lutheranism favors absolute monarchy, the Anglican Church is allied with aristocracy. The authoritarian form of church administration in Catholicism and to a certain extent in Lutheranism makes those churches inclined to support State-authoritarianism. The idea that the eternal order of things has hierarchical character is an expression of the demand for an hierarchical order in Church and State. For Augustine, even in the genuine creation and in the final fulfilment, hierarchical differentiations exist. No beings are equally near to God and therefore equal in power and grace. The Kingdom of God and the Reign of Christ are monarchic symbols and have consequences, consciously and unconsciously, for political theory.

Another impulse in this direction comes from the sacramental character of Christianity: First the divine gift, than human activity; first the assembly of God which as such is holy, than the individuals, who belong to it; first the people of God, than those who are elected to it; first the body of Christ, than the single members and organs. All this works strongly in the direction of mystical realism. This feeling is deepened by the evil in human existence, in the lack of actual personality

in the majority of men, in the arbitrariness and desintegration of souls and groups. The Christian pessimism with respect to human nature has helped a great deal to bring about the alliance between Christianity and authority.

So the second dialectical tension in the State becomes very important for the relationship of the Gospel and the State. A solution must be sought in the direction of a doctrine of the State, in which community is the first and individuality is the second, but in which not the State as such and not the individual as such are the ultimate goal of history but the honor and glory of the Kingdom of God.

IV

The Third Dialectical Tension in the State and the Gospel

The State appears as an external form of life; but no external form can exist without something which gives meaning to it, without a content in which its power of being and growing is rooted. This leads to a tension between the interpretations of the State from the point of view of form and of content. Where the State is considered as a mere form, its task is to protect the real life which is independent of it. Where the State is considered as a meaningful life in itself, its task is to create life by its own activities. In the extreme form of this latter interpretation the State is called the "God on Earth" embracing and fulfilling all sides of human life. The "God-on-Earth-State" against the mere "Police-State"—this is the tension with which we have to deal finally and which leads us into the center of the State-Church-problem in our present situation.

There is no doubt that any State needs a spiritual substance, an ultimate meaning of life on which it is based. No devotion to a State is possible without it. Even the liberal State has such a substance: The national idea. It never could exist without it. And this substance has always religious or semireligious character. It is connected with the ultimate meaning of human existence. This becomes manifest by an historical survey on the different stages in which form and content of the State have developed in relationship to each other. We can distinguish four great periods of this development. In the first, pre-Christian period of the relationship between religion and State there are three main stages. The primitive tribal stage in which State and religion were completely identical, king and priest had the same function, State-activities were, without distinction, religious activities. In the second polytheistic stages mythology as well as rites are the expression of the State-life and are

serving the State-purpose. The priests are cult-officials in the service of the State. The latest and highest development of this pre-Christian period is the abstract State of the Roman Empire which is beyond the concrete life of its subject and at the same time an object of adoration in the personality of the emperor. Here the form of the State itself has become sacred.

The second period in the development of State and religion in relation to each other is marked by the prophetic protest against any identification of State and religion. Religion in the prophetic message is related to any personality without mediation of the State and, consequently, has universal character without limitation by any national State. The great Jewish prophets, making the distinction between God and national politics, created an entirely new relationship between State and religion. This line was followed by Christianity in its absolute detachment from the State, in its message to each individual in all States and nations and consequently in its supernational universalism.

The third period of the development of State and religion in their relationship to each other begins with the foundation of the Christian State by Constantine. Three lines of development must be mentioned in this period. First, the Greek which is nearest to Constantine's interpretation of his function as Christian emperor and which is not very far removed from the State-religion of the pagan emperors. This form of a Christian State must be characterized as Cesaro-papism. The emperor as emperor is at the same time representative of the Church; so it was in the Byzantine empire and in Czarist Russia. The second line of development is the Roman-Catholic, which must be characterized as Papo-Cesarism: The Pope as the successor of Christ is at the same time the universal monarch, from which all other monarchs must receive their power. The medieval history can be considered as a struggle between these two lines: On the one side the pope aspiring to be emperor, on the other side the emperor of the Holy German Empire aspiring to have papal powers. The third line of the idea of the Christian State is expressed in both main groups of Protestantism, namely the demand for a Christian government but for a government which has no direct religious functions. This demand was directed to the Christian prince in the period of absolutism as well as to the elected governments in democracy. The Christian State in this manifold sense of the word was a reality, not because the authorities were personally Christians but because there was no other substance of life in these States. Even the humanistic epoch did not change the situation because modern humanism was Christian humanism.

The fourth period of the development of State and religion in relation to each other began in this twentieth century only. Christian humanism became more and more secular and empty. It lost the power of giving a meaning and a spiritual substance to human life. A feeling of complete meaninglessness conquered the souls of many groups of people, first of all of the younger generation. The Christian churches were not able to show a new meaning and to give a spiritual substance to State and society. This, in connection with the tremendous growth of nationalism, led to the rebirth of the old tribal powers of the first period. Nation, blood and soil became the real content and the spiritual substance of many States. The fundamental identification of religion and State in the pre-Christian period was resumed. And the final outcome of all this was the totalitarian tribal State as represented first of all by national socialism.

This historical survey has shown that the Gospel is the fundamental and everlasting protest against tribal religion, religious nationalism and State adoration. There is no possible compromise between Christianity and the religious philosophy of national-socialism; there is no possible compromise between Christianity and the religious glorification of race, soil and blood. Therefore, the struggle between Church and State in Germany must be considered as the renewal of the struggle between the Roman Empire and the old Christian Church. The struggle cannot be solved by a clear-cut separation between State-power and Church-power. When the State itself assumes Church character the fight becomes inescapable. The demand of the national socialist State-authorities that the Church restrict itself to the transcendent realm, is only a method of replacing the Christian Church by the German racial community, its creed and its cult. Neither is there a possible compromise with the national-socialist State, since the alternative is exclusive: either nation and race are the ultimate values for which the sacrifice of soul and body is duty, or the salvation of the soul is the ultimate duty and meaning of human existence, equally in all nations and races. Therefore only the third way is left, the way used by the old Church in the days of persecution, to become an underground church in order to save the Christian message for its members and for coming generations. This way is used today by the radical wing of the Confessional Church in Germany. It is unavoidable but it also is dangerous. It works in the direction of a sectarian seclusion, of dogmatism, pharisaism and hierarchical dictatorship. These dangers already have become visible in the life of the Confessional Church.

The democratic countries cannot remain neutral in the long run in

this struggle. The more secularized the democratic States become, the more danger of an entire loss of Christian substance is imminent. But since any State needs a spiritual substance nationalism would more and more replace Christianity, thus assuming a semireligious character itself. And whenever the national idea has become the ultimate meaning of life, racial fanaticism, the adoration of blood and soil, the hatred of the foreigner and the adoration of State power are the final outcome. Nationalism as the substitute for Christianity necessarily leads to some form of State totalitarianism. Only a few people in the present democratic countries realize this tremendous danger. The insight into the dialectical tension between form and content in every State may force the realization upon all. If Christianity is no more able to give a spiritual substance to the State and an ultimate meaning of life to its subjects, other powers will break into this vacuum, powers which always are dwelling in the depth of the human soul, which are overcome in principle by the Gospel, but which may rise again and wage a life-and-death struggle against the Gospel.

THE GOSPEL AND THE WORLD OF NATIONS

WALTER W. VAN KIRK

DURING the past year the world has been in grave danger of slipping into the abyss of general war. There have been causes more ominous and provocative than the assassination of an archduke in 1914. Rumors and threats have abounded. And yet the world has come through without such a catastrophic plunge as has been feared. The causes have persisted, the arms have been poised, everything has been ready; but there has been at the same time a wide-spread determination that there shall not be general war and the recent international cooperation for stabilization of currency has eased serious economic tensions. The forces of peace have not won final victories; but neither have they been defeated. Their final victory will be achieved as they add year to year of substituting their ways for the ways of war.

It is not too late to prevent general war. Even in most of those nations which seem to have gone war-mad, there are thousands who have not bowed and who will not bow the knee to Mars. The Churches of Christ have a saving witness to bear to the world, and if they bear it now in action as well as in resolution, they may save the world from a holocaust.

To accept a counsel of despair when clouds gather and storms break is to deny faith. The Christian's faith in justice and good-will is as valid and necessary when violence and hate become active as when they are quiescent. When men in the frenzy of fear tend to resort to the pagan ways of the world and its machines of destruction, the churches must proclaim firmly and clearly "The Lord thy God reigneth." They proclaim that fact as a judgment, as a warning and also as the basis of their faith that God's way of dealing with the sins of injustice and war will prevail and that war is not inevitable.

The Churches of Christ must emphasize and rely upon God's way of purging the world of its greatest social evils. Unless they do so, they will both fail the world in its hour of crisis and betray their own deepest convictions and loyalties.

Italy has invaded Ethiopia with bombing planes and poison gas and has seized territory, taking a nation, in the face of the moral condemnation of most of the peoples of the world.

Germany's troops have occupied the Rhineland zone demilitarized by treaty agreement. Moreover, the German Government has been re-

arming and has extended her period of conscription from one to two years.

England is placing large orders for war equipment; some plants are working night-shifts.

The London Naval Conference broke up without extending the restrictions of the Washington Treaty of 1922 or accomplishing any other significant agreements.

Japanese armies have invaded China, committing the most shocking atrocities in undeclared warfare.

Russia and Japan exchange protests over incidents in Outer Mongolia and along the Russian-Manchurian border.

The devastating civil war in Spain has aggravated the bitterness of class antagonisms in other nations, thus increasing the danger of civil strife over a wider area.

Munitions makers are still free from international control and largely free from national control, except in specific situations.

Our own Congress has appropriated over a billion dollars to pay for national defense next year, a 300 percent increase over 1913 and a 60 percent increase over 1932.

The American Navy continues to build types of craft useful for carrying on naval warfare in distant foreign waters, but unnecessary for the defense of our own shores.

The War Department is extending its hold on our schools and colleges through an expanding Reserve Officers' Training Corps program, supported by increased appropriations.

The Senate has defeated action looking toward the adherence of the United States to the World Court.

In such a world of conflict the tension increases between the Church's faith that God rules in history and the world's faith that brute force is the final arbiter. The Church of Christ is tempted to save itself by compromise with the world's way of war. If it surrenders, it is in danger of losing its life. "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." If the church will risk its life for the loyalties it declares in its resolutions, it will save its life, perhaps at a cost which, by its redemptive power, may be the price of peace.

Christians have been active and should continue to be active in the promotion of all programs for peace which in objective and method are consonant with the principles of the kingdom of God; but they have this other mission—relying upon the power of God, to set in operation those redemptive spiritual resources which will make programs effective.

Set in this world of conflict and threatening war, the Churches of Christ, which have declared that the ways of war are in flat contradiction to their gospel and their religious loyalty, should set themselves to careful study and active support or promotion of some such program as the following:

1. The vigorous promotion of the world mission of the Church as the universal fellowship transcending all barriers to free and friendly intercourse between the races, nations and classes of mankind. We need a more poignant realization that war means the dismemberment of the Body of Christ.

2. The mitigation or the elimination of the causes of war by
   (*a*) Checking the mad rush in armament competition by international conference and by the United States limiting its military and naval programs to the defense of the continental United States.
   (*b*) Convening an international economic conference to provide for the peaceful modification of the control of raw materials and markets.
   (*c*) Control of the traffic in arms by international agreement.
   (*d*) Enactment of legislation to eliminate private profits from war.
   (*e*) Elimination of compulsory military training from our tax-supported civil colleges and all military training from high schools.

3. The strengthening of the agencies and means for the peaceful settlement of international disputes.

4. Careful study of the problems created for the Christian by the claims of the totalitarian state. Such a study may profitably and appropriately be centered upon the issues considered by the World Conference on Church, Community and State held at Oxford the summer of 1937 under the auspices of the Universal Christian Council.

RELIGION AND SOME RECENT DEVELOPMENTS IN THE AMERICAN LABOR SCENE[1]

A. J. MUSTE

SINCE these remarks on Religion and the Labor Movement deal with what is often spoken of as the social gospel, I wish to make it clear at the outset that I do not hold that mere changes in external arrangements, economic and political, will give us a new world. I believe it is the primary task of the Christian church to mediate the love of God in Christ to men and that it is men and women who by divine grace have been redeemed from the spirit of greed and domination and strife who must be the center of every effective movement to banish these evils out of the various relationships of society.

Those who would make the gospel "merely individual" are, however, just as guilty of giving us half a gospel as those who would make it "merely social." It is not really possible to separate the individual and society in the way that much of the discussion on this subject assumes. As a matter of fact those persons in our Protestant churches who have been most critical about "meddling with social problems" have never been consistent in the matter. Where the liquor traffic, for example, was concerned they have never argued that it was simply a question of saving the soul of the individual drunkard, saloon-keeper and brewer. They recognized that there was the legal, economic, political complex called "the liquor traffic" which had somehow to be dealt with by society, with regard to which church members, wittingly or unwittingly, were taking a position when they went to the polls, and with regard to which the churches were also directly or indirectly, by action or inaction, making their influence felt. We are equally as churches and as Christians faithful to our God-given task when we seek to understand and to carry out the spirit of Christ in relation to such issues as war, unemployment, social security, the relationships between employer and worker, and the like.

There is one other preliminary observation I am anxious to make. While I shall endeavor to show that the church will be acting in accordance with the essential principles of Christianity and in the interest of its own freedom if it supports the efforts of labor to establish the right to organize and bargain collectively, I do not mean to suggest that I

[1] Doctor Muste has chosen this title for publication of his address delivered at the Pastors' Conference on the subject, "The Gospel and the Economic Crisis."

regard labor as the Messiah to lead modern civilization out of the wilderness. Labor has many grievous faults, not the least among them selfishness, bitterness, a materialistic "get-rich-quick" attitude, for which it most vociferously criticizes others. Organized labor will inevitably be an important force in our world, but it needs to be Christianized quite as much as other forces, or it will produce evil and not good.

Having thus, I trust, guarded myself against certain misconceptions, I wish to comment on three points: first, the stage in the development of the labor movement at which we have arrived in the United States; second, the fundamental significance of the issue of collective bargaining; third, the problem of violence in industrial disputes.

First, the stage in the development of the labor movement at which we find ourselves in the United States today. It gives us a very helpful perspective on many labor problems if we understand that the stage through which we have been passing in recent years, featured by a series of great strikes, large increases in trade union membership, et cetera, is essentially the same as the British labor movement, for example, passed through in the years from 1889 to 1906 or 1914. In 1889 the British trade unions were numerically small. The membership was mostly confined to the more highly skilled and better paid workers. They tended to eschew politics. They were quite conservative, in the case of not a few of the older leaders reactionary, in their social outlook. And the labor movement of that time did not play an important part in the total life of the nation: when a British cabinet faced an important issue in foreign or domestic politics, it did not need to consult the trade union leaders before deciding upon a policy.

In 1889 the scene began rapidly to change. There was a series of strikes, which alarmed many elements in the nation, among the dock workers, miners, railroad men and steel-workers. Large numbers of unskilled and semiskilled workers now entered the old unions or formed new industrial unions of their own. These new members wanted to see their unions embark upon political activity. In the main this was for simple, easily understood reasons. For example, the better paid workers in the old unions had been able through their organizations to build up insurance funds against sickness, slack times, old age, funeral expenses. The poorly paid seasonal workers who now came into the unions saw no hope of increasing their security in this way. For them insurance schemes must have a much broader base, which meant that government must make provision. They found the old parties indisposed to go in for social security schemes, and so formed their own party, the British Labor Party, which, by 1906, gained seats in the House of Commons.

The new labor movement tended to be progressive or even radical in its outlook. Its members were not certain that the existing economic order would give them decent wages and security, and so they began to talk about drastic changes, a new economic system, though British labor has never embraced a thoroughgoing Marxist philosophy. Finally, the new British labor movement became an important factor in the total life of the nation: British cabinets now had to consult the leaders of labor, as well as of industry, education, the church, when grave issues confronted the nation, and, in due time, the Labor Party controlled the reins of government.

For reasons, which we need not elaborate here, the labor movement in this country until a few years ago was essentially at about the same stage of development as the British movement in 1889. The membership of the American Federation of Labor and the few independent unions was small, not more than ten percent of the gainfully occupied population. It was largely confined to the better paid and skilled workers. It was opposed to organized labor entering upon independent political activity. It was conservative, if not reactionary, in its general social outlook; and it was not a very important factor in our total social set-up. Indeed, from 1924-29 when union membership dropped in spite of a high measure of industrial activity, many serious observers believed that we did not need and would never have a labor movement comparable to that in other advanced industrial countries.

We need not dwell on the fact that all this has changed. Trade unions now numbering perhaps seven and a half million members have doubled their membership in a short time. Almost every day strikes or other labor activities constitute front-page news. The general outlook of the newer unions of the C. I. O. (Committee for Industrial Organization of which John L. Lewis is chairman), is more progressive or radical than that of the older unions. In this connection it must, however, be borne in mind that the view-point of the C. I. O. has many sympathizers in A. F. L. (American Federation of Labor) unions and that the philosophy of the C. I. O. movement is not an orthodox Marxist one, any more than that of the British labor movement has ever been. The C. I. O. is very aggressively active in the political field. The largest single contribution to the Democratic Party campaign fund in the last presidential election was one of nearly half a million from John L. Lewis's union, the United Mine Workers of America. Before many years we may see a labor or farmer-labor party developing in the United States. No administration in this country can afford to ignore the labor movement when important issues are up for consideration.

If our analysis of the situation is substantially correct, then the issue about which "all the shooting"—figurative and unfortunately sometimes literal—of the past couple of years has occurred is not as to whether under the disguise of the C. I. O. we were to have a Communist or Bolshevik revolution. That is not the issue in the United States today, any more than it was in England when the modern labor movement came into existence there. The issue is "collective bargaining," whether labor is to have strong trade union organizations and organized political influence in our society, in order that it may protect its own standards of living and work and may have a full share in the democratic determination of the nation's policies.

This is, I think, the case even though it is true that the number of Communists in the trade unions is considerably larger than a few years ago and that in some unions Communists hold important offices. A number of factors must be considered in order that the significance of this fact may not be misunderstood. For one thing, until a few years ago the Communist Party followed a policy of seeking to break up the regular unions and building unions under its own direct control. The policy had to be abandoned as futile and now Communists join the unions of their crafts and industries, A. F. of L. or C. I. O., just as workers of other political faiths would do. At other points also, the Communist Party has adapted its policies to conform to the psychology and strategy of the American labor movement rather than the other way around. The party is as a matter of fact little concerned about revolution in a country like the United States, which the Soviet Union is eager to cultivate as an ally in the next war, and the chief danger we have to fear from the party and various organizations under its influence is that they may persuade well-meaning and not at all radical people that it is necessary and desirable for the United States to participate in another war between the Fascist and the so-called democratic countries. It should be said also that Communists have often worked hard in building unions and in the difficult humdrum daily activities of the labor movement and have thus won reluctant but genuine respect from many workers who would have been as well or better pleased to bestow their gratitude upon others, including, for example, church people, if they had been more sensitive to the grievances from which workers suffer and more sympathetic toward their legitimate prayer for the right to organize—even though that prayer often took the form of a harshly spoken demand and labor's leaders often appeared to be tough characters.

In this connection we may recall that many men who took a prominent part in laying the foundation of that British labor movement of

which we have spoken—men like Tom Mann, Ben Tillett, Philip Snowden and Ramsay MacDonald—were thought of as ugly and subversive characters by many people in Great Britain before the war. Well, Ramsay MacDonald had his funeral a few months ago with all the honors of the British Commonwealth of nations in Westminster Abbey. Some one has accordingly suggested that John L. Lewis may yet be buried in the National Cathedral in Washington. I do not prophesy that it will be so, but it is a simple fact that multitudes in England not so long ago would have been as outraged or amused at the thought of a MacDonald funeral in the Abbey, as many in this country are today at the thought of a Lewis burial in the National Cathedral.

The issue before the country and the churches, then, in the field of labor relationships, is that of collective bargaining. Shall the terms of the contract between employer and worker relating to wages, hours and basic conditions of work be set and administered on the part of the workers by organized action through their unions? That issue is, I believe, intimately bound up with the whole concept of liberty in the modern world.

In the thinking of the founding fathers of this nation, the traditional liberties of speech, press, assembly and worship which we regard as basic in a democratic society were bound up with the concept of the free worker—who was not a serf tied to the soil of a feudal land-owner or a slave who was the chattel of his master, and who therefore was free to make his own contract of employment with the employer of his choice. Furthermore, when he thought he could better himself he was free to seek a more satisfactory contract with another employer. It would not have occurred to the founding fathers that a slave or serf who was not free at the point of the labor contract could genuinely be said to have freedom of speech, press and the rest.

In the simple economy of a century ago the idea of freedom in making a contract of employment was substantially realized. There were many employers and each hired a few workers. If a man who had five employees lost one of them, he lost twenty percent of his working-force. That might make all the difference between being able or not to fulfil a contract for a house or so many pairs of shoes which he might have undertaken. In those days if a worker on our Atlantic seaboard was unable to get satisfactory terms of employment from any available employer, he could move west and on comparatively cheap land work out his economic problem as a self-employer.

In the automobile industry today there are, broadly speaking, only three employers. Nearly 95 percent of all cars are made by General

Motors, Ford and Chrysler. To work in this industry a man must be hired by one of these three companies. Suppose then one of the 250,000 employees of General Motors is dissatisfied with the terms of his labor contract and exercises his right as a free American worker to quit his job. Then General Motors is in the position of having only 249,999 workers left! Obviously this will have no appreciable influence whatever upon standards of wages, et cetera, in this company. If the worker now seeks to get another job with Ford or Chrysler he will have great difficulty in doing so, among other reasons because there is no longer free or cheap land and there are millions of other unemployed.

It is not necessary to pursue the matter further. The typical employer today is not an individual: he is an organization, a company or corporation. The worker must in like manner be organized, must act collectively or cooperatively, or else the approximate equality of bargaining power necessary to the making of a genuine contract simply does not exist. Today, genuine employer-employee negotiation must be collective negotiation, a genuine contract must be a collective contract.

The worker who today quits his job performs an entirely different social act from the individual worker who did so a century ago. Modern workers can perform the same act—i. e., an act which may exercise appreciable influence on terms of employment—only by ceasing work collectively. For that reason the right to strike, which in essence means simply collective ceasing of work, has had to be recognized. The courts realized that failure to do so meant in effect to condemn the worker to involuntary servitude.

It is not necessary to labor the point that the right to organize and bargain collectively, the right of association, is an integral part of the whole structure of civil liberty. Post-war history has, however, given us an illustration of the point which we shall do well to take to heart. Wherever we go today, under dictatorships of the Right or of the Left, where there are no genuinely free trade unions, independent both of the employer and of the State, the liberties of speech, press and assemblage for the people generally have also been abrogated.

We must note that for the Christian churches the issue of liberty is of the gravest import. A church is no longer a Christian church when it recognizes the right of any secular agency to dictate to the church or to the conscience of the individual. And here again post-war history gives us a lesson which as churchmen we shall neglect at our peril. Wherever we go today under dictatorships of the Right or the Left, where we have no free trade unions, we find that presently there are no free churches either!

We come now to the third point on which we undertook to comment, viz., the problem of violence in labor disputes. A first essential caution is that we must guard against getting an exaggerated idea of the rôle violence plays in the situation. The church of Christ can do a vast amount of work in preaching the gospel, renewing lives, relieving suffering, and the chances are that but little space will be devoted by the press to these matters. But let a minister or a deacon "go wrong" and that may be good for many columns of space. In similar fashion unions may go on for years engaging in responsible collective bargaining with employers, helping to stabilize industrial conditions, providing educational and other services for their members and others—the infant American labor movement of a century ago probably had more to do than any other single agency with the establishment of the American public school system—and all this may receive little publicity. A strike, however, is news, and in recent days even a strike may not receive much if any attention, but let some violence occur and that is certain to be duly and probably extensively reported. Unwittingly people may get their whole idea of unionism, and a very inaccurate one, from what they thus "read in the paper."

There is a much more fundamental issue to be faced, however. A good many people have the idea that practically all the violence is perpetrated by strikers. Some of it is. But church people and citizens generally will make no headway with the problem until they come to see it in a proper perspective and are prepared to judge and rebuke violence, open and covert, when it is resorted to by employers or by the government and its agents themselves, as well as the violence that may be used by workers.

Take the practice of labor espionage, hiring operatives from private detective agencies to worm their way into unions, strike committees, et cetera, and report to employers about their men. There is now sworn testimony before courts and Congressional committees which establishes that American employers have spent millions of dollars in this way. In the first strike which I was able to watch closely, machine guns were brought into the city at a critical point, although the strike had for the most part been a very peaceable one. In the meeting of the strike committee the following morning, one of the members proposed that the thirty thousand strikers march on the machine guns that afternoon and turn them on the police who numbered a couple of hundred. All the other members condemned this proposal, argued that the employers could not "weave wool with machine guns"—it was a textile strike—and that if the strikers would only stand together, they would eventually win. Within

two weeks of this incident, I was in the City Hall of that strike center confronting the man who had made the provocative speech with evidence that he was an operative of a notorious labor spy agency hired by one of the struck companies, and that he had made his speech with the knowledge of the police of the city!

Labor espionage always tends to result in such provocation of violence. If an operative were to confine himself strictly to reporting what he hears and sees among the workers, it would not be very exciting and he would appear to be a poor detective. So he colors his reports. But if he constantly warns that exciting things are going to happen, and they do not, then he and the detective agency which is in this business for profit, will be discredited and will lose business. Therefore he goes on to provoke the violence which he can then predict and also report upon after the event, and so build up a case for still more business—among other things to break up such plans for violence on the part of the nefarious strikers in advance!

This institution of labor spying is practically confined to this country. Unquestionably we could immediately effect a substantial reduction in violence in labor disputes, if we licensed private detective agencies under very strict conditions and forbade them operating in labor situations altogether.

We intimated a moment ago that government and its agents sometimes neglect the task of maintaining the public peace and contribute to violence. For example, in England there is less violence in a general strike involving several million people than in almost any little strike of a hundred or so workers in the United States. One of the chief reasons for this contrast may be set forth in this way. In an ordinary case of a breach of the peace on a Saturday night British and American police and courts would proceed in identical fashion. The offenders would be carefully isolated from the bystanders, escorted home if the matter was trivial, or otherwise by due process brought to court and sentenced. In England if a breach of the peace occurs in a strike situation, the police proceed in the same manner as before—they are not armed, they isolate those actually engaged in physical combat from others, and the court will impose substantially the same sentence for this breach of the peace as for a similar offense which had no connection with a labor dispute. In the United States, on the other hand, the police frequently, if there is a disturbance on a picket-line, rush in and indiscriminately beat up and terrorize all in the neighborhood, including innocent bystanders. The sentence imposed is often much more severe than it would have been if the breach of the peace had been committed

under other circumstances. The courts may issue an injunction against the union involved, thus hampering all its activities no matter how legal and peaceful they may be.

It is my contention that in such cases the agencies of the State do not confine themselves to the legitimate task of maintaining the public peace, isolating private combatants and so protecting others. Rather do they add to the violence committed, and in effect they terrorize strikers and their families, thus throwing the weight of the State on one side as against the other in the industrial dispute. This amounts to trying to decide the social issue involved—whether workers, for example, shall receive a living wage—by violence instead of seeing to it that violence is kept from having any influence on that decision. The same thing is true when, for example, places like Jersey City try by violence to keep C. I. O. organizers from holding meetings, instead of leaving it to the workers themselves to choose their agency for collective bargaining and democratically to control the same.

When church people and citizens generally who are not directly involved in industrial disputes, thus see the problem of violence in a realistic fashion and are prepared to rebuke violence, open and covert, when it is used by employers and governments, they are also in a position to judge and rebuke the violence used by strikers. Workers do resort to violence at times, believing as good Christian people do when they go to war that they are justified, that the provocation has become unbearable, that fighting back is the only "realistic" thing to do. Personally I am firmly convinced that, no matter who uses it and for what purpose, violence is self-defeating. Today and in this field of labor relationships, as in all times and places and relationships the word of the Master holds good: "Put up your sword into its place, for they that take the sword shall perish by the sword."

In closing it may be useful to say a word as to what happens when labor in a modern industrial society succeeds as it did in England some decades ago in building powerful organizations which have an important share of influence in the national life. For one thing, once collective bargaining is accepted as the method for dealing with labor relationships, strikes tend to become fewer and to bear less of the aspect of a social cataclysm. The great strike upheavals are usually those of unorganized workers. Thus the alarming strikes of the closing decades of the last century in this country were railroad strikes. Today the railroads are practically one hundred percent organized, and strikes are also practically unknown. When there is regular machinery for nego-

tiation and adjustment of grievances, they do not accumulate like steam in a boiler with the safety valve tied down.

Secondly, when unions are no longer engaged in a daily battle for mere existence, are not forced to live under conditions of guerrilla warfare so to speak, the leaders cease to be men adapted and possibly finding some enjoyment in guerrilla warfare. Leadership capable of negotiating, with a thorough knowledge of the industry involved, willing to assume a share of responsibility for stabilizing economic life, develops.

Finally, the organized labor movement under such circumstances becomes a socially conservative force. We do not mean reactionary. Of course, any organizations of labor, farmers, small business are bound to desire improvements in the lot of their membership. But strong and recognized organizations of labor become bulwarks against extreme and violent change. They have too much to hope for from a slower and more orderly process. No longer outlaws, they have a stake in society. There is no case in modern history of an extremist revolution of the Left in a country with a strong labor movement—Russia's was notoriously weak and outlawed. On the other hand, wherever a Fascist revolution succeeds, its first act is to smash the trade union movement.

This may serve to suggest how intimately democracy and the right of association—organization—of labor are tied together in a complex industrial economy. We cannot go back to the simple individualism, the primitive organization of America's pioneer days. At the other end stands the hideous menace of dictatorship—totalitarianism—which we all desperately seek to avoid. How to do it? How have freedom in a society necessarily in many respects highly organized? It seems to me the answer lies in large part in the maintenance of a multiplicity of organizations—organizations of management, of the farmers, of labor, of consumers, of the state, of political interests, a free press, free schools, free churches, numerous cultural and recreational associations of the people. Through organizations the individual can function as he cannot possibly function as an isolated individual in a complex economy. But on the other hand, no one organization—totalitarian state or party—has the exclusive right to exist. The many associations which flourish limit each other's dominance. Among them the individual can exercise choice. In the midst of them he may retain essential liberties. But it is in the field of industrial relationships and particularly with respect to labor that the right of free association and collective or cooperative action is being fought out today. As we have said, the outcome of this struggle is fraught with the greatest meaning for the whole concept of civil liberty and free religion.

THE MINISTER IN THE NEW DAY

CHARLES N. ARBUCKLE

To RETURN to the campus of one's Alma Mater after thirty-six years in the active ministry, induces a mood of reflection upon the passing of the years and upon the task of the minister as it presented itself so long ago and as it is today. Many changes have taken place: changes in the curriculum for the preparation of ministers, in the methods of the church, in the pastoral office, in the type of preaching essential to an effective ministry, and, greatest of all, a change in the spiritual atmosphere in which we live. One thing I have in common with you who are today graduating from the Seminary and entering upon your work as teachers and preachers of religion—we are all ministers in a new day.

I suppose that "new" is a relative term and it is probable that I am more aware of the presence of a new day than are most of you. I have known other and far different days, while this is the only day that you have known. There is also another difference between us—I have entered gradually into the new day, while you are being plunged into it.

When I began my ministry in 1902, we were living in a congenial atmosphere of spiritual optimism. The kingdom of God, to many minds, was just around the corner. We had, in fact, quite as many and quite as difficult problems as we have today, but they were not so clearly defined nor so much in the focus of consciousness. We were still living under the spell of the nineteenth century doctrine of evolution. We were assured that, in the long run, things had always proceeded from the simple to the complex, from the lower to the higher, and that we were being very scientific in thinking that this happy state of affairs would go on indefinitely. We were predestined by evolutionary determinism to progress, and the few voices which prophesied otherwise were regarded as crying in the wilderness of a deep personal pessimism. The more thoughtful of us did not say, "All's right with the world," but we did say, "God's in his heaven," and that is a faith which is widely challenged today.

In saying that we had all accepted the easy optimism of evolution, I passed over, for the moment, the fact that the more popular theology still held that man in his natural state was a lost soul. This difficulty, however, like some troubles that occur in our own time, could quite easily be fixed or arranged. Probably most of us are familiar with the

old story of the small daughter of Charles G. Finney who once opened the front door to a tall stranger, who, unknown to her, was an eminent theologian, and, in response to his inquiry, said, "No, Father's not at home, but come right in, you poor miserable sinner, I can tell you all about the plan of salvation." Though we place this story well back in the nineteenth century, the theological point of view which it represented still held, in essence, in the first decade of the twentieth century.

As I pass to the second decade of our century, you may anticipate already that I am going to declare, in good "movie" style, "1914—Came the Great War." It is superfluous to dwell on the economic and political changes of that period, so familiar to you all now as history, but, as a teacher and preacher of religion, I may assure you that there was a rude shattering of that easy faith in the progress of mankind which we had hitherto cherished. You may recall the famous suggestion of Bernard Shaw, soon after the commencement of the war, that all the churches should at once close their doors and go out of business, and there was a certain harsh logic in the proposal. The churches did not know how to harmonize this huge and awful happening with the old complacent scheme of things. All who had at heart the higher welfare of mankind grieved for the loss of hopefulness and certainty about spiritual things and the more intellectual ones realized that the values of religion must be rethought and restated. In the early nineteen-twenties came a distinct lowering of moral tone, which was not bettered by the period of material prosperity through which our country was then passing.

As you follow me along through the century, once again you will anticipate that I am going to say, "1929—Came the Depression." At last I have come to happenings on the fringe of your own experience and I need not dwell at length upon them. But once again certainty and self-complacency were shaken and once more the dawn of a new day "came up like thunder . . . 'cross the bay." Though we have now added a recession to a depression, we are still living in the era ushered in by the events of 1929, and this is the new day of which I spoke in the beginning.

Having lived through these three distinct periods of spiritual change, the new day came upon me with little surprise, but it found me changed also. Men of my generation are not so sure of themselves as they once were. We carry on with a larger caution. I can readily believe that there is a certain advantage in your inexperience—it makes it easier for your reach to exceed your grasp. This is the characteristic of youth and it is one of your greatest assets in meeting the problems of our

time. Let me hasten to assure you, however, that I would rather be a minister today, with all its perplexities and problems, than in any previous time. I agree entirely with the writer of Ecclesiastes, "Say not thou that the former days were better than these, for thou dost not inquire wisely concerning this." No, I do not wish to give up the radio and the movies, the automobile and the airplane, and all the thousand and one things that have complicated life and modified our culture, but at the same time have vastly increased the comfort and the effectiveness of living. I do not want to go back to diseases now conquered, to business policies that knew no law, to labor which was little better than slavery and to city slums that denied every claim of human personality. I do not want to go back to a religious outlook that was almost exclusively individual and had no adequate sense of social obligation. I am still of the conviction that "the best is yet to be," but I have no illusions as to the magnitude of our task in bringing it to pass.

I have tried to indicate in my brief review that while the world has greatly changed since I began my ministry, it has not changed suddenly. Suddenness is not the law of change. No man's life sustains a moral collapse suddenly. Long before the tragic fall, seen and known of all men, he has sinned privately in his own imagination. When a social or economic revolution occurs in history, and we are certainly passing through such, it is only the outward expression of what has already taken place in the minds of men. An explosion of a mine is to many a sudden and surprising thing, but only to those who have not been aware of the long preparations that have been made in laying the mine underground. It is a fallacy to oppose revolution to evolution, as if we could choose between them. Revolution is merely the name for a single cycle in the long process of evolution and the thing that precipitates it is hope, not despair, and "we are saved by hope."

Let the minister in the new day remember that the groundwork of the world has not been shaken. Man is confused; he has lost his self-confidence, his certainty and his sense of direction, so that our major task is still to find some "plan of salvation" for him, less mechanical than in the past, but none the less real. As we set about this task, it will assist our preaching if we pause to inquire what it is that has deprived man of his self-confidence, confused him and turned so many of the youth of our day into romantic melancholiacs.

Men used to believe that the world was the center of the universe and that man was the central fact in the life of the world. This faith bestowed a certain sense of self-importance upon us and gave us confidence. But, so long ago as Copernicus, this trench of safety began

to be destroyed. He told us that the world was not the center of the universe; it was the sun that had that distinction and our little world was only a modest satellite of the sun. Indeed, we are now told that the universe itself is no longer all-inclusive and that there may be any number of universes. According to Sir James Jeans, our familiar world, which once seemed so large and so substantial, is to the other heavenly bodies as the millionth part of a grain of sand is to all the sands upon all the sea beaches of the world. The thought is staggering and, to many, depressing. What concern can God have for this tiny creature, man, in the midst of this unmeasured vastness?

Men used to believe with complete confidence that God had a special set of laws that governed our world and that man was the central object of his unfailing regard. But, so long ago as Newton, this faith received its challenge. The laws of the universe were one and the same for all the heavenly bodies and whether it be in this world or in any other world, special providence could no longer buttress self-confidence.

Men used to think that they were made by a special creative act of God. "The Lord God formed man of the dust of the ground." But in the middle of the last century Charles Darwin rudely disturbed this assurance. He proved that the creative process is one and all life upon the earth has a common ancestry. Men have relatives among all kinds of living things and one should have a care not to think of himself more highly than he ought to think. The Hebrew poet went out under the night sky and, beholding the silent stars, inquired, "What is man?" In an expansive moment of confidence he exclaimed, "Thou hast made him a little lower than the angels and crowned him with glory and honor." Today men go into the biological laboratory and make the same inquiry, but how different is the answer! "Thou hast made him"—but little higher than the beasts and his glory is not yet, if it is ever to be.

Men used to think that they were masters over the works of their hands. They took pride in what they made, for each man completed the whole process of production. But the industrial revolution destroyed this world of creative satisfaction; specialization narrowed the limits of personal effort and machinery took the place of hands, until today machinery makes many hands unnecessary and dominates those that still are needed. The mechanized world has become the master to so great a degree that we can no longer speak of the dignity of work without having hurled back at us some biting reminder of the slavery of labor.

No wonder that the self-confidence of man has dwindled and left him confused, wandering, filled with a sense of futility and unmotivated by great, ultimate certainties. It is in a world of such disillusionments

that the minister today must pursue his task. But let me turn to the more constructive and hopeful aspect of the new day and inquire what we may rely on to help us in our ministry.

While I have no illusions about the magnitude of our task, I remember a very helpful counsel that was given me when I studied mathematics. When confronted with an equation whose terms were large and unmanageable, I was told to simplify the terms and to bring them within the compass of the ordinary imagination. I have never forgotten that bit of wisdom and I find that it works not alone in mathematics but in life's more difficult problems as well. If we reduce the vast and complicated spiritual equation of life today to its simplest terms, we shall see what familiar elements emerge, which we have known of old, human nature and God. These are the two irreducible factors of religion, the same yesterday, today and forever.

Back in the roaring nineteen-twenties, when the wasters of the world were in the saddle, a very significant poem was written by Hortense Flexner called "Breaking the Moulds." She held that all the old forms of man's thought, his traditional customs and institutions were being broken like outworn moulds, but that man himself remains. So dramatic and imaginative is her description that I want to quote a few stanzas:

We are breaking up the moulds
  With a rattle and a clatter,
Wielding hammers at strongholds,
  Laughing as the fragments scatter,
And our hands, once brave for making,
  Tear and hurl and crush and batter,
With a frenzy in the breaking,
  And a passion that shall shatter
    All the moulds,
    The ancient moulds,
In this white hour of our waking.

So we swing the hammers high,
  Braces yield and walls grow slack,
Spires topple from the sky,
  Roof-trees massive, chimneys black,
Mosque and temple, shop and jail,
  Make a litter like the sack
Of a town in some old tale,
  When the moulds began to crack,
    All the moulds,
    The ancient moulds,
Weighed and wanting in the scale.

But a new world shall be won,
That no hand shall smite or tear—
So we cry, who stumble, run,
Hammers lifted, while we spare
One small mould—two feet, two hands,
And a round head hot with hair!
This the mould that scars and brands
With its flaw, what worlds we dare!
This the mould,
The ancient mould,
That yields and bends and cracks—but stands!*

Miss Flexner's irreducible minimum is the one that consists of "two feet, two hands and a round head hot with hair." I call it human nature. On this factor I believe that all men will agree and at least we will agree on the factor of God. Surely, there is no call for a minister in the new day who does not still believe that theism is a more reasonable, though no less difficult, philosophy than its competitors, naturalism and humanism. Let us consider these two factors and perhaps it is best to reverse them and say God and human nature, for is not human nature itself the handiwork of God?

Since God made human nature, I remind myself of an old and comforting assurance, spoken in another connection, in the Book of Deuteronomy, "The Lord thy God goeth before you." Our fathers often listened to long sermons on an old doctrine which is unfamiliar to the modern generation. It was called the doctrine of "pre-venient grace." Any one with a smattering of Latin can know at once what it means—the grace that "comes before," or the God who goeth before you and who gets there first. The gist of the doctrine received its classic statement in such words as, "We love him because he first loved us," or, "It is the goodness of God that leads us to repentance." If, in our ministry today, we seek to turn men's hearts to God, let us remember that God has first made their hearts susceptible to his favor, be their minds never so confused. God is away out there ahead of us, in the midst of the manifold problems of life, preparing the way before us. His touch is already upon the human nature with which we are concerned and he has bestowed upon it its distinctive attributes.

Have you ever stopped to inquire why it is that so many people, when they speak of human nature, think of it as something essentially evil? How often we hear it said, when one has been overtaken in a fault, "How like human nature that is!" Peter denied his Lord in the most critical hour of his life. He was afraid and faltered and said,

* Reprinted by permission of the author.

"I know him not." "How like human nature that is!" is the frequent comment on this unhappy incident. But it was the very same Peter who afterwards, when the enormity of his disloyalty dawned upon him, went out and wept bitterly. Did you ever hear any one say, "How like human nature that is?" But it is just as human to repent as it is to sin. It is just as human to be faithful unto death as it is to betray a noble cause. These are simply the heights and depths of possibility that are to be found in every one of us.

Jesus claimed that there is an affinity between the seed and the soil and the soil is bound to produce a harvest. We shall need the patience and the hope of this optimism when, having cast our seed into the fruitful soil, we have to wait in anticipation of seeing "first the blade, then the ear, then the full corn on the ear." We are going out to give men a vision of God and of a redeemed society and it is a distinguishing mark of human nature that it has the capacity to grasp this vision. Let this be our encouragement at all times and may the words of Ruskin give us cheer: "Scatter diligently in susceptible minds the germs of the good and the beautiful, they will develop there to trees, bud, bloom and bear the golden fruits of Paradise."

You young men who are today entering upon your ministry will illustrate in your own lives the basic factors of all spiritual achievement, for you are partakers of our common human nature and in you God has already quickened it to choose a life of service. In this fact lies the most immediate hope for the new day so far as we ourselves are concerned.

You will recall that when the disciples were confronted with the necessity of feeding the hungry multitudes at the sunset hour of the day, they sought to evade that difficult social obligation by saying, "Send the multitudes away, that they may go into the villages and buy themselves bread." But Jesus said, "They need not depart. Give ye them to eat." The lesson is clear—we must be on our guard lest we become so objective in our consideration of the problems that confront us that we overlook the subjective resources that dwell within our own souls.

Back in the middle of the nineteenth century the Christian world was faced with a heart-breaking problem. The United States Government had decreed that its lepers should be confined on the little island of Molakai in the South Seas. The place at once became the home of desolation and despair. Something must be done to bring light and healing to these forlorn and forsaken people. But what could be done, for it was well known that whoever went among those sufferers was foredoomed himself to become a leper. What were the spiritual resources

available for that perilous task? The answer was found, not in the academic discussion of the difficulties, but in the human nature of a Belgian priest, touched by the spirit of God. Father Damien had dreamed all his life of living in the South Seas. That youthful dream was the "pre-venient grace" of God, preparing him for his great hour. Here was his opportunity, so he volunteered for the task and, in 1873, consecrated to his tragic mission, he bade good-bye to his former life and friends forever and set sail from Honolulu. Six years of life was the reasonable sum of his expectation, but God gave him sixteen years before he died of leprosy. Go there today and look about you and see the monuments he left and the solutions he found to this social problem. Look upon the churches, schools, orphanages and hospitals that he founded and consider the knowledge there gathered of the treatment of this dread disease that led to the establishment of leprosariums around the world. The greatest available resource for the solution of that problem was in his own human nature, touched by the finger of God. That two-fold resource is still the only available one for us in this confused and confusing world.

Members of the class of 1938, I have tried to make you feel some of the storm and stress through which my generation has lived. I have spoken of the things that have been shaken and of those that remain. Now it is for you, who are standing in the prophetic tradition, to bring in what is to be yet another day. My generation started the century; yours will carry it on. We must decrease, you must increase. Your message will begin where ours leaves off. Your preaching will be different in many ways from ours. The times just ahead should be happier ones for the preacher if he be intellectually awake and morally courageous, since the scientific view of the world has imbued men with a new hunger for the truth. In 1902 most people wanted a perfect scheme of belief. They were not so keen for truth itself as they were to be assured that things were right. Ellen Glasgow, in one of her novels, makes an old Southern gentleman at the beginning of the century say, "If there is anything wrong with the Democratic Party or the Episcopal Church, I want to die without knowing it." But this is not the temper of our day. Its characteristic note is sounded in the inscription at the entrance to the New York Public Library, "But above all things, truth beareth away the victory." There are no all-embracing schemes of truth, only here and there an insight or a gleam, but it is enough to lead us on.

And so, Class of 1938, 1902 salutes you with high confidence that our generation will leave its trust in good hands and that the old prophecy will once again be fulfilled, "All things shall be made new."

PAUL'S USE OF THE FIGURE OF ABRAHAM

GEORGE BROCKWELL KING

WHY does Paul introduce the figure of Abraham in such an incidental way, without explanation or apology, as he does in the Epistles to the Galatians and to the Romans? He makes his point very clear to the Galatian converts that salvation is not achieved through works of the law, but by the method of faith (3:1-5), and then abruptly says, "Even as Abraham believed God." In Romans (chapter 4), Abraham is brought in by way of what Professor C. H. Dodd describes as "a long digression or excursus." How could Paul introduce the figure of Abraham in this casual way to Gentile converts, without any explanation of the figure and the setting? The query becomes more acute if we regard the passage in Romans as part of the stock-in-trade of Paul's preaching throughout the years in the Gentile world, somewhat condensed, as may be, when he incorporated it in his letter to the Roman church. The question is not answered even if we accept the suggestion of Dr. J. H. Ropes, made in his illuminating study, *The Singular Problem of the Epistle to the Galatians,* that the figure was introduced in order to provide a basis for answering the arguments of a rather vociferous, if not very numerous, party of spiritualistic radicals or *pneumatikoi* in the Galatian churches who, apparently carrying Paul's teaching of freedom in Christ to an extreme, disclaimed any necessity of moral discipline. Even granting considerable knowledge of the Old Testament on the part of Gentile Christian converts, through their connection first with the Jewish synagogues as adherents, and later with the Christian groups, it seems strange that Paul could so confidently and without preliminary remarks make use of the figure of Abraham in addressing Gentile converts.

Might I suggest that the explanation of Paul's casual use of the figure of the patriarch was due to the fact that it had for a long time been part of the heritage of tradition of these same converts, and that the figure of Abraham had, in point of fact, been made use of by the Jewish teachers of the Dispersion in their endeavor to make converts from the Gentiles. W. L. Knox, in a brief study, "Abraham and the Quest for God," in *The Harvard Theological Review,* January, 1935, points out, with an abundance of citations, that in Judaism Abraham is the first great "convert" and that the earliest legends as to Abraham's finding of God make their appearance in Hellenistic-Jewish sources. The work of Knox may be supplemented from the references which Lightfoot

offers in his separate note on "The Faith of Abraham" in his commentary on Galatians.

In Abraham there was comprised a figure who, according to the legends, had found his way to the true God by way of the solar and astral cults. As Knox remarks, "There could be no more telling argument in favour of Judaism than that Abraham, the father of the nation, had been the discoverer of astronomy and astrology, but had abandoned the latter in favour of true monotheism." The story of Abraham's religious experience follows the "general schema" which Prof. A. D. Nock, in his *Conversion,* pp. 107f., points out is common to Jewish and Christian literature, wherein the convert describes the final success of his search for truth after having failed to find it in various other cults and religions. Thus in Rabbinic sources, Joshua, Naaman, and Rahab, are types of true proselytes who, as Professor Nock describes them, find at last peace and satisfaction in the knowledge of God ensured by the Jewish Scriptures, after having gone through the heathen cults and schools.

Paul found his initial, if not his greatest success, among the Gentile seekers after truth who thronged the Jewish synagogues in the Gentile world. They were familiar with the great figure of Abraham because the Jewish teachers of the Dispersion, in their endeavor after converts, had held him up as one who, out of heathenism, had come to the knowledge of the One True God. Such a familiar figure Paul could seize upon without preliminary explanation or apology. The Abraham who had been one of themselves, a seeker after truth, their "forefather" (Rom. 4:1), with whose religious trek they were so familiar, had found the God of the Jews, it is true, but by the method of faith, not of circumcision. To that degree the Gentile Christian converts were "sons of Abraham," and so within the orbit of the Hebrew moral tradition. By his use of the figure of Abraham, Paul could accordingly answer, on the one hand, the arguments of those Gentile Christians who had not been able to throw off the attractions of the Jewish synagogue, who were observing its sabbaths and fasts, even going so far as to consider Jewish circumcision. Orthodox Jewish belief held that Abraham had kept the whole Law by anticipation. Paul's contention, based on Abraham's experience, was that he had had righteousness accounted to him because of his faith. On the other hand, he met the contentions of the spiritualistic radicals who were disclaiming any need of moral discipline by bringing them, through Abraham, into direct relation to the Hebrew moral tradition. There was danger in this introduction of Abraham. An opponent might reply, "Then you would have Christians circumcize as

did Abraham?" That danger Paul had to risk, but he met the objection or anticipated it by emphasizing the primacy in time of Abraham's faith.

Prof. C. H. Dodd remarks in his commentary on the Epistle to the Romans that "the conception of Abraham the Friend of God (Isa. 41:8) who set out on perilous adventure in obedience to a divine leading . . . has a real affinity with Paul's." May I suggest that it must have struck a responsive chord also in the hearts of many of Paul's hearers who, in that wonderful and varied first Christian century, were embarked on the search for truth and ready to pay in hardship and sacrifice the price it might demand of them.

THE HARVARD CONSTELLATION

PAUL E. JOHNSON

American philosophy belongs to the last fifty years. Before 1880 philosophy was merely the private and oral expression of incidental views. After 1880 philosophy advanced to public, literary, systematic perspectives. Its significant formation at this period belongs to New England. Of course, philosophy was dispensed elsewhere at Princeton, Pennsylvania and Virginia. Other schools had courses in philosophy, but they were trading centers for imported ideas. In New England philosophy first became American. Here developed the Concord school with Emerson and Thoreau, the Boston school with Warren and Bowne, the Yale school with Samuel Johnson. But the Harvard constellation became the most productive.

The dean of the Harvard philosophers was George Herbert Palmer. When he entered the college as a student in 1860, education there was at a low ebb. Harvard was a local institution of 996 students and 30 teachers. Nearly all studies were prescribed: Greek, Latin and mathematics chiefly. There was one course in modern history, one in philosophy and one-half course in economics. There was no English literature but Anglo-Saxon, and merely two or three courses in science without laboratory. All subjects were taught from text-books by recitations. Professor Bowen offered a single course in philosophy, more elementary than any today. In order to study philosophy more extensively it was necessary to enter a theological school, which Palmer did in 1865. Teachers of philosophy were always ministers, usually the president of the college. Young men did not apply for such positions; they served churches until "called" by a college.

But George Palmer decided to seek a position as teacher of philosophy. In May, 1870, he sent out applications to several western colleges. None replied. He sought a recommendation from his Harvard Greek professor, who advised him to choose a first-class college and teach whatever he should be invited to teach. A few days later he received from President Eliot an appointment as instructor in Greek. So he labored with Greek moods and tenses for two years. Then he was appointed instructor in philosophy for one year at $1,000, after which his position became permanent.

Logic was required of all Juniors, and Palmer taught it from Jevons' *Elementary Lessons,* who "had carefully eliminated all philosophy from his clever little book." He had six sections, each meeting twice a week.

Another year he was asked to teach the philosophy of Descartes, and again of Kant. All philosophical teaching was then historical to the exclusion of independent thought. Learning and originality are not easily reconciled. Today philosophers may lack historical balance; then, they lacked the courage to be creative.

The coming of constructive courses introduced a new epoch in American philosophy. Palmer was the first to offer such a course at Harvard. It was announced in 1889 as "Philosophy IV, a Theory of Ethics considered Constructively—Lectures, Theses and Private Reading." Into this course he put the utmost of his powers for twenty-five years. Students were asked to write two papers the first term on eminent thinkers of differing views. In the second term theses were written on such problems as freedom, value, vice and punishment. The lectures offered the student a systematic exposition of *Goodness* in the moral individual, and *Duty* as the claim of society. Palmer insisted that they dismiss the artificial labels of "radical" and "conservative," and simply direct attention to the evidence for right and wrong. Discussion of moral questions became so heated that students argued their opinions in the Memorial Hall dining-rooms to the disturbance of other protesting guests.

Of this course Owen Wister writes gayly in his famous short story, "Philosophy Four." Two students hire a rig and drive into the country to study for the final examination. The spring weather is so balmy and the wine so tempting that they forget to look at their notes and return to Harvard in terror. But the questions asked have such practical bearing on life that they draw out the moral implications of their youthful adventure and pass with flying colors. In this humorous style, the author pays tribute to a great teacher who knew how to teach the issues of life.

Though writing was hard for him, Palmer published seventeen independent volumes. "Easy writing is usually hard reading," he finds. So he wrote a double copy—one for himself to express ideas accurately, one for the reader to interest and clarify. His teaching manner was extempore. Written lectures cramped his speaking style, for remembering is antagonistic to alert thinking. When trying to recall a phrase one cannot think, and while thinking words must take care of themselves. Before speaking he filled himself freshly with his subject, preparing only such notes as would keep him from sprawling. After hours of study, he would draw up on a quarter-sheet of paper an outline of topics to discuss, with attention to their order and the time for each. Then with outline and watch on the table he stood before his class and began to think out loud in the plainest language he could employ.

Another luminous mind of the first magnitude was William James.

His boyhood had been spread over the western hemisphere and his unorthodox education distributed quite as widely through European cultures and American arts and sciences. In 1864 he entered Harvard Medical School and took up scientific studies which led him to the Amazon with Agassiz for biological specimens and to Europe for eighteen months in the quest of health, physiology, and German. Upon completing his M.D., he was intrigued by the mysteries of scientific research, but due to weak eyes and back had to renounce the laboratory. It was in 1872 that James was appointed instructor at Harvard, and for the next ten years he taught anatomy, physiology and hygiene. His psychological career began in 1875 with a course offered in the "Relations between Physiology and Psychology." The following year he opened the first psychological laboratory in the United States, nearly coincident with Wundt's pioneer psychological laboratory in Leipzig. In 1878 he contracted with Henry Holt to write his *Psychology,* and twelve years later the monumental work appeared in two volumes. "I have written every page of it four or five times over and carried it on my mind for the past five years. If there is aught of good in the style it is the result of ceaseless toil in rewriting. Everything comes out wrong with me at first: but when once objectified in crude shape I can torture and poke and scrape and pat it till it offends me no more."

So William James opened the virgin soil of American psychology. But, eminent as he was in psychology, he became immortal as philosopher. In 1877 his psychology courses were transferred to the philosophy department, and three years later when he was appointed assistant professor of philosophy a long cherished desire came to fulfilment. In a letter to his brother Henry at the beginning of his biological career he had confessed, "I am not strong enough to choose the nobler lot in life (philosophy), but I can in a less penetrating way work out a philosophy in the midst of the other duties." Reaching at last the promised land after many delays he was the better prepared for constructive achievement in philosophy.

The passion of James was to take philosophy alive. He came into a rigid intellectual world of formal logic and formal creeds, where scholars were busily engaged classifying traditions. He rebelled against this ritual of abstractions, and smashed at formalism to let fresh air and light into the musty rooms of philosophy. He rejected shop-worn theories for first-hand experience which he called "radical empiricism." Patterns of life and reality begin with a multitude of particular things and interests which attain a free working unity in the cooperation of practical men. His tool was a logic of life to test truth by practical

consequences. The right of ideas and institutions to live he found in concrete needs and values of human life. The reason for existence of anything consists in its life value. The justification for belief rises from the character and conduct it produces.

As a teacher William James was distinctly himself. In the classroom he looked more like a sportsman than a professor, a visitor observed. Illustrating an idea in his study one day he ended by putting the blackboard on the floor, while he lay at full length drawing diagrams like animated cartoons. He preferred to be spontaneous; tolerated slang, and improvised freely. He believed a teacher should know his subject thoroughly and then trust to luck for the rest. He admitted that he was quite as apt to be wrong as right, but at any rate he was determined to be honestly sincere. His student, George Santayana, who later became a colleague, characterized him as "an Irishman among the Brahmins, who seemed hardly imposing enough for a great man. He dabbled in hypnotism, frequented mediums, didn't talk like a book and didn't write like a book, except of his own. . . But in the midst of this routine of the classroom, the spirit would sometimes come upon him, and leaning his head on his hand, he would let fall golden words, picturesque, fresh from the heart, full of the knowledge of good and evil." Words of instruction may pass into oblivion, but what student can forget the inspiration of a great teacher?

When James went abroad in 1882, he and Palmer nominated a young teacher from California on the basis of papers he had published. Josiah Royce resigned a permanent position at the University of California, and came across the continent with wife and baby to accept a temporary appointment at $1,000 for the year. When asked how he dared make that move, Royce said that risk is inevitable for life, and the earlier taken the better. In this year he showed such ability that Palmer offered him another year, by taking the sabbatical leave due him. By that time the entire University saw that he could not be spared, so Royce remained at Harvard until his death, thirty-five years later. It was in the early years of poverty that he was invited to deliver the Lowell Lectures with a fee equal to his annual salary. But he was told that the founder's will required assent to a statement of religious belief. Royce instantly refused. He did not know that his beliefs were in accord with the founder's and he would not receive money on that condition. Without a word of complaint he carried on the burden of his poverty, giving the lectures free to the public at the University. They were published as *The Religious Aspects of Philosophy* in 1885, and won international recognition.

The life of Josiah Royce was a manifestation of the loyalty which he defined as a "thoroughgoing devotion to a cause." His cause was the quest of truth, and he never faltered or turned aside therefrom. His literary labors were considerable, reaching a published total of twenty-four volumes and ninety-four articles. At the University he taught more hours than any of his colleagues, preferring so because in contact with other minds he could best operate his own. Every year he gave numerous lectures and courses elsewhere, including the Gifford Lectures at Aberdeen and the Hibbert Lectures at Oxford. He insisted upon teaching summers, took few vacations, seldom went to bed until after midnight, and allowed himself little exercise. All knowledge was his field, and he kept himself ever at the task. Yet the living man was never lost in the scholar. "Woe unto him (he declares) who can do nothing but be thoughtful." His appearance was odd, with stocky body, enormous head thatched with red hair, and freckled face of uncommon homeliness, that suggested to those who knew him the likeness of Socrates.

Royce was not disturbed by the superficial haste that paces other Americans so frantically. If you were short of time, one of his friends observes, it was never safe to ask him a question. In the classroom he spoke with passionate eloquence, but was always ready to consider fairly and patiently views opposed to his own. His students may not always have understood what he meant, but, as Palmer remarks, "they knew that something big was going on above them and were duly elevated. . . Through every experience he walked unperturbed, no fear, no clouded intellect, no check of philosophic humor. To him came many sorrows, and he suffered. But at the center of him there was peace."

The spirit of American philosophy rises from this fountain of youthful wisdom. It has been a democratic spirit. Among the Harvard philosophers, no professor was subordinate to another, the chairmanship of the department rotated from one to another giving dignity to all. It has been a diversified spirit. The Harvard tradition avoids in-breeding of propagating associates committed to a single school of thought. Every philosopher was chosen because he represented a different point of view, that students might encounter all sorts of belief. In the classroom they delighted to attack each other's philosophy publicly. James made a target of Royce's Absolute and Royce skilfully parried every thrust. "The trouble with you, James, is that you don't know how to think." It has been a constructive, creative spirit. Boldly they advanced new hypotheses, systematically charting new patterns of thought.

From these patterns have come the main lines of American philosophy today. The idealism of Palmer and Royce has encouraged other

prophetic voices to proclaim the dignity of the human spirit. The realism of Santayana has stimulated a notable share of the original thought of our generation. The pragmatism of James and Peirce has developed in many directions, producing what is known abroad as the characteristic American philosophy. The renaissance of culture on American soil is far from complete, but there is hope in the tendency of philosophy among us to become everybody's business. To think is a normal human activity, though scandalously neglected. Gradually in every area of maturing life the search for meaning presses on.

OUR CONTRIBUTORS

THE Annual Pastors' Conference for the year 1938 was held at Crozer Theological Seminary, April 25-27. The general theme for discussion was, "The Gospel for this Disordered World." The Conference was well attended, not alone by Crozer alumni and students, but also by pastors, teachers and laymen and women, in the Chester area, who are deeply interested in the troubled world of today and the obligations and responsibilities of the church and Christians thereto.

Judged by the comprehensiveness and seriousness of the addresses delivered by the leaders, and by the discussion which followed each, this Conference is, perhaps, the most helpful yet held by the Seminary.

Within the general theme the particular subjects treated were:

"What Is the Gospel?"—Dr. Oliver C. Horsman, Crozer, 1903; Pastor, Baptist Church, Morristown, N. J.

"The Gospel and the State."—Dr. Paul J. Tillich, Union Theological Seminary, New York, N. Y.

"The Gospel and the World of Nations."—Dr. Walter W. Van Kirk, Secretary, Department of International Justice and Goodwill, Federal Council of Churches, and "Voice of Religion in the News."

"The Gospel and the Economic Crisis."—Dr. A. J. Muste, Pastor, Labor Temple, New York, N. Y.

The QUARTERLY is happy to be able to publish these addresses so that the larger constituency of its readers may also have the privilege of enjoying them. It is only fair to state that, as printed, the address by Doctor Van Kirk is but an outline of the one delivered at the Conference.

The address under title of "The Minister in the New Day," was delivered by Dr. Charles N. Arbuckle of Newton Center, Massachusetts, at The Crozer Theological Seminary Commencement, Tuesday, June 7, 1938. Doctor Arbuckle graduated from Crozer in 1902 and in addition to being pastor of the First Baptist Church in Newton, he is also Associate Professor of Preaching at Andover Newton Theological School.

Prof. G. B. King, who contributes the article, "Paul's Use of the Figure of Abraham," is a member of The Faculty of Theology of United College, Winnipeg, Manitoba.

Dr. Paul E. Johnson, author of the interesting study under the title "The Harvard Constellation," is Dean of Morningside College, Sioux City, Iowa.

BOOK REVIEWS

CHRISTIAN BEGINNINGS. Morton Scott Enslin. New York: Harper and Brothers. 1938. Pp. ix, 533. $3.75.

PROFESSOR ENSLIN states that his purpose is "to try to put within one set of covers the material which it appears to me a student of the New Testament and of Christian beginnings needs to know." It is thus both an Introduction and an outline of New Testament history. And it is certainly neither a brief nor a hasty work. One who examines it will note that there are over 500 pages of text of about 475 words to the page; i. e., about 240,000 words; and this, vigorous, economical, pungent, vigilantly alert and first-hand; at many points marked by that surplus of illustrative matter or original comment that make familiar topics new.

To save space the reviewer will comment under various heads in abbreviated form. 1. *Positions adopted.* Luke may well have used Matthew; thus the "Q" hypothesis not necessary. Both these evangelists used a much greater freedom than we have usually admitted in rewriting not only narrative but parable and discourse material. (Here see also Doctor Enslin's review of Bacon's *Studies in Matthew.*) Paul's first and second journeys and the visits to Jerusalem that follow them are to be identified. 2 Thessalonians is not Pauline. The letters of the captivity are assigned to Ephesus. The baptism of Jesus by John is a later construction by the Church. The apologetic and theological character of Mark are very heavily stressed.

2. *Special excellencies.* In the Jewish background section, unexpected and useful detail on the rabbinic literature. Recurrent cautions against terms often used inexactly like Zealot and The Messianic Hope. Insistence on the individuality of the Gospels and on viewing the evangelists as authors, not editors. Origin of Christian baptism connected very probably with the admission of Gentile converts. The treatment of the following books is of particular excellence: Galatians, Hebrews, Revelation, Matthew.

3. *Queries.* Why no discussion of the economic situation in Palestine? Is it true that Stephen's speech is similar in style to the other speeches in Acts and that it "does not remotely answer the charge?" What about Bacon on this? "The Messiah" as appellative not found in rabbinic or apocryphal literature before Christ, but what about pseudepigraphical? And must the Targum of Isa. 42:1, cited p. 139, be considered post-Christian in its oral origins? If Christ is said in Phil. 2:7 to have been made (*γενόμενος*) in the likeness of men, can one say that he had been in that likeness all along and deny Paul's use here of the idea of preexistence and kenosis? Was it Christ or Enoch that preached to the spirits in prison in 1 Peter?

4. *General remarks.* How shall the teacher of the required work of seminary students combine Introduction with the history of Christian beginnings? Surely the Introduction must come first, or accompany the latter. The very able sketch of the life of Christ and the development of the Church, which here *precedes* the Introduction, and to which the author gives fifty large pages, so bristles with problems and with positions likely to dismay the student, that we would have it follow, at least as regards the order in which it is used. And it must be much expanded by

the instructor, as Doctor Enslin no doubt does. Again, do we give the student enough "New Testament Theology"? We give them summaries of the books and outlines of Gentile transformations in the doctrine. But should we not put between the covers of the one inclusive volume some developed interpretation of the gospel?

Students will find in the extensive sections dealing with the background and the literature a treatment of unfaltering vigor and interest. Especially as regards the literature Professor Enslin gives himself the space to look searchingly at the issues. For example, the chapter on Mark, though it goes very far with Wrede in stressing its apologetic character, gives many paragraphs of close demonstration of the view supported, something absent from most introductions. The same is true in the treatment of all the writings. It is this closeness of scrutiny and evident power of analysis that makes the book one of unquestioned authority and usefulness. May the reviewer add that Doctor Anderson's friends at Newton especially appreciate the word of gratitude expressed to him by Doctor Enslin in the Introduction.

AMOS N. WILDER.

WE PROPHESY IN PART. Willard L. Sperry. New York: Harper and Brothers. 1938. Pp. 201. $2.00.

IN a day when so many clergymen aspire to the profession of prophecy, it is rather startling to be told that all of the great Hebrew prophets for six hundred years were laymen. Doctor Sperry has a unique way of explaining why they did not come from the ecclesiastical system of their time. He has an understanding of those who today wonder if they can remain within the church and be entirely true to their prophetic calling. The author has a delightfully indirect way of disarming the reader, driving him into a corner and then presenting him with the inescapable fact that, We Prophesy in Part. That is not the end, however, for after the book is finished, the reader may, as I did, remain willingly in the corner asking himself, Which Part?

F. RAYMOND BAKER.

LAYMEN SPEAKING. George Morlan. New York: Richard R. Smith. 1938. Pp. 242. $2.50.

LET not him who prefers to hear sermons about the "Blood of the Lamb" and the "Unpardonable Sin" read this book of Doctor Morlan's! In a well-presented volume, he has given a varied study concerning what lay people think about sermons and the presentation by the minister. Two hundred and fifty-nine emphasized the practical and doing good; less than half of that number stressed church attendance, evangelism, and religion. Doctor Morlan states that from a representative group, 104 out of 191 people interviewed "could not retell anything of any sermon they had ever heard more than two weeks previously." Many fairly well-educated people could recall no sermon at all.

Some might not go so far as Doctor Morlan seems to go in putting a good deal of emphasis upon the changing of certain political or social institutions. Many may well feel that things of civic unrest may well be left to the papers. Doctor Morlan well recognizes that the minister would have to be exceedingly tactful in inveighing in the pulpit against "bad politics," "bums as ward bosses," "monopolies," and so on, as nine out of ten young persons recommended in a certain religious

clinic. One can readily agree with Doctor Morlan that religion is essentially associated with life itself; but yet we may remember that the content of Doctor Fosdick's sermons, for example, is not chiefly made up of diatribes against Hitler and "crooks in public office." True, he has spoken powerfully about unemployment and war. Yet he has climbed many mountains of strength and beauty to show his people what to do with handicapped lives, how to tell right from wrong, and how to achieve spiritual security.

Laymen Speaking is a stimulating, provocative book, well written and quite worth reading, even through the appendix. Surely Doctor Morlan has thrown down a challenge when he invites ministers and unions to get together. In this modern presentation of a serious problem, we need not be afraid if we believe in a vigorous religion. We had better believe in that than in "a ritual of starched dresses for a stilted hour one day a week."

JOHN LANGDON JONES.

GREAT THINKERS. Trumbull G. Duvall. New York: Oxford Press. 1937. Pp. vii, 320. $3.00.

HERE is the answer to the objection that philosophy in its abstractness is far removed from life. As it is presented in this splendid book, the history of philosophy becomes alive and inspiring. This exceptional quality is due to the method of approach used by Professor Duvall. He has chosen to bring to us actual men of varying temperament and ability, each one struggling to overcome difficulties, perplexities, ignorance and prejudice in life.

It is easy to acquire the habit of using extremely technical vocabulary for a highly specialized field of study. It is much more difficult to go beyond this to a simpler and more vivid presentation of such material as the history of philosophy. This Professor Duvall has done in a truly superb way. Deep color in a lake is the result of depth of water. The rich, deep color of this book is the fruitage of years of study in this field of philosophy. Yet the foremost concern of the author is for life and its meaning, and to this quest he has successfully turned all philosophy.

Two qualities, inherent in any history of philosophy, become in this book the central theme. Throughout its pages we are aware of the fact that, to a certain extent, the system of each man is the product of his temperament and his social and intellectual environment. Secondly, no one system is final nor is it adequate. Moreover it becomes evident that the answer of one man sends another man out in a different direction. Each man finds a fragment of truth which helps answer the quest for the meaning of life. Only then is philosophy the true guide of life. These two things are revealed time and time again, as the central teaching of each man is presented so clearly.

This is a book which breathes life and spirit into the often criticized philosophic valley of dry bones. It is effective and helpful whether taken before or after the plunge into the systematic history of philosophy. Truly, this is an excellent book!

RONALD V. WELLS.

THE FUTURE OF CHRISTIANITY. Edgar S. Brightman. New York: Abingdon Press. 1937. Pp. 158. $1.50.

HERE the philosopher enters the pulpit and speaks as a prophet in the highest sense of that term. Not mere prediction or prognostication of future events is Doctor

Brightman's concern but moral judgments from which direction can be taken concerning a future that is, in part at least, in our own hands. The first lecture is a discussion of what the possibilities are as to knowledge of the future and a distinction between scientific and religious predictions is given. For example, "the scientific interest in the future is primarily an interest in the increase of human knowledge of the laws of nature. The religious interest is primarily an interest in the increase of the value of human existence, the ideals to be sought, the purposes to be realized." The second lecture is on The Future of the Bible and the Church. "The Bible is the soul and the Church is the body of Christianity. It is impossible for Christianity to survive without soul or body. . . This does not mean that some particular interpretation of the Bible is essential; much less does it mean that the church of the distant future will bear a close resemblance to the church of today. It means, rather, that Christianity is unthinkable without a living relation to the Bible; and that Christianity is so social in its essential spirit that it must express itself through a worshiping community of believers—a Church." Some very important and salutary things are said both about the Bible and the Church in discussing these propositions, pertinent and prophetic judgments upon both conservative and modernist Christians. The third lecture is on The Future of God. "Faith in God is proposed not as the only possible conclusion of a syllogism, but as a rational working hypothesis." Six rational supports of this hypothesis are presented. Then a test is suggested: "One way to test the truth of faith in the future as God's future is to compare views of the future which leave God out with those that find God in all history"—the views of Nietsche, Spengler and Pareto being examined for this purpose. The final lecture is on The Future of Man. Here the future as envisaged by Communism and Fascism is set over against the future as envisaged from the Christian point of view. These lectures were given on the Henry Martin Loud Lectureship in Ann Arbor, Michigan.

GORDON POTEAT.

YOUTH MAKES THE CHOICE. H. E. Watters. Nashville: Broadman Press. 1938. Pp. 394. $4.00.

DOCTOR WATTERS, Sometime-President of Georgetown (Ky.) College, here speaks from practical experience and a lifelong interest in the guidance of youth. Half of the book treats the problems of self-analysis and vocational choice. Remaining chapters discuss choices of business partners, of mates, of friends, of jobs, of hobbies, and of social amusements.

The book is written with the youthful reader in mind. It is well illustrated with photographs, it is wisely limited in the use of technical terms, and yet it is commendably conversant with the history and application of psychological instruments of vocational guidance. This book may fill a real need, especially for the youth who has not the opportunities of wise, personal counsel.

PAUL HOOVER BOWMAN, JR.

CITY AND CHURCH IN TRANSITION. Murray H. Leiffer. Chicago: Willett, Clark and Co. 1938. Pp. 301. $2.50.

THE author is professor of sociology in Garrett Theological Seminary. He brings all his sociological understanding and techniques to bear upon the problems of the churches as town grows into city, and city grows into "Mediopolis." It is the

sort of basic, fact-finding study which is necessary and which needs to be done in many places if those who lead the churches in cities are to build their programs upon actualities rather than fancies.

This volume is composed of two parts, the first of which is "The City: The Church's Habitat," and the second, "The Church in Its Community." In the former, seven different types of city are studied: the small city, mediopolis, the commercial city, the industrial suburb, the residential suburb, and the resort city. The church is set down in the midst of each, so to speak, and its life studied therein; this constitutes the latter section of the book.

Much of the content of this study is common knowledge to the well-informed minister of a city church, but to even the best informed it is most valuable to have all the data assembled, organized, and interpreted by a specialist.

W. R. McNutt.

Church Education for Family Life. Blanche Carrier. New York: Harper and Brothers. 1937. Pp. 230. $2.00.

Miss Carrier, Professor of Religious Education in Northwestern University, is known to most of us by her *How Shall I Learn to Teach Religion?*, now in its twentieth printing. In the volume before us she does another piece of significant work. Every alert parish minister would say that the weakest link in the program of the church in our time is that of family religion; Miss Carrier attacks this problem.

She begins by noting the interest and concern which contemporaneous Protestantism has relative to religion in the family. A survey of opinion reveals that the philosophy in keeping with which the movement too generally proceeds is that of Idealism. Lamenting this, she sets over against it the philosophy of Experimentalism which guides the progressive type of secular education. Every such movement has its philosophy, and such must accord with the facts of human nature and life or lead to undesirable results. Certain issues must be faced: the view of human nature to be held; the conception of the universe, whether static or changing; the kind of ideals and their origin; the procedure by which ideals are to be realized; and finally how the church views its own responsibility and capacity in the realm of guidance.

There must be a frank recognition that the sources of personality are social. Every infant is born in a world which becomes his own world and he becomes its product. This basic fact indicates the great significance of the family, its home, and its environing community. The Christian family is democratic and in all affairs its members cooperate to meet the full round of issues that they confront. To this fact of "sources" must be added the equally significant fact that the world in which the family lives is a changing world. Home builders of each generation must meet the issues of their own generation, and in the light of the facts and situations which are peculiarly theirs.

This demands a methodology of intelligence, operative experimentally. What one's grandparents did in the face of a certain problem, and what they did successfully, let it be said, may not give the slightest clue as to what one should do today; the question at the moment is to determine the most intelligent course to pursue in this instance and in the light of all the facts. To be sure there are ideals,

ideals experimentally derived, and they do help by becoming one factor in determining the present course.

One chapter, next to the last, is a survey of what the churches are thinking and doing regarding effective organization for inspiring and promoting family religion. From wide areas the best is gleaned and brought together here. A final chapter deals with conclusions and the expression of hope that parents may turn to the churches with increasing assurance of sound guidance.

We consider this the most constructive volume yet to appear in this field, and hence are glad to commend it to the thoughtful minister who wishes help in thinking through this problem of family religion.

W. R. McNutt.

John Wesley and Modern Religion. Umphrey Lee. Nashville: Cokesbury Press. 1936. Pp. xiii, 354. $2.50.

Wesley, according to the author, stands as one of the great figures at the beginning of the "modern world." For the new scientific conception of the physical universe, the Industrial Revolution and the Romantic Movement, constitute the beginning of this so-called modern world, and Wesley's life and work lie within the period of the rise of these factors of this new age.

This great religious leader wielded a mighty influence upon evangelical Christianity because he did not reproduce the first century nor the sixteenth century Christianity. Rather he spoke the language of his own age as he himself was influenced by it. Yet Methodism is not a mere by-product, for instance, of the Industrial Revolution. Methodism as a religious revival was a quarter of a century old by 1763, the date after which the Revolution made itself felt. Wesley was a practical-minded Englishman of the Eighteenth century, which quality was part of the temper of that nation so severely disciplined and chastened by the fiery furnace of the Seventeenth century civil and religious warfare.

Thus Wesley becomes not a "stained-glass" saint but a prophet. He looked upon the Christian life as a development not as an event. Nor does a study of his sermons and his Journal warrant the traditional view that his was a religion of emotionalism merely. All the channels by which God reaches the human soul must be recognized. To the regeneration experience must be added education, moral striving, a constant discipline. Man must ever seek to fit himself into the actual world in which he lives.

The mystical, the ethical, the rational and the institutional combined in John Wesley to give him the significant position he holds in the development of Christianity.

John N. Althouse.

God In Our Lives. Rolland W. Schloerb. New York: Harper and Brothers. 1938. Pp. 126. $1.50.

This is a book of devotion, beautifully written. The author tells us that it is his attempt to answer the statement of a member of the board of his church: "I wish someone would tell us what this church means when it uses the word God." That is a legitimate and, shall we say, an almost universal request and it is the duty of the minister to seek a satisfactory reply.

The author frankly admits the difficulty of defining the word God—"it has too long a past; it is too charged with conflicting associations." The nearest

approach to a definition is to be found in these words: "I believe that it [the word *God*] has designated for them that reality in harmony with which man achieves his highest life." What is that reality? The only answer is "Mystery," which seems to get nowhere.

But the author believes that rather than being a cul-de-sac this is the challenge that lies at the heart of religion. Thus God cannot be bound and the great unknown is ever driving men on to larger quests and higher achievements.

The chief contribution then of the book's answer to the perplexed layman is the depersonalization of God. It is this mystery at the heart of the universe which man has in reality always called God. There is orderliness in it and it responds to the sincere man. Its ways may be past finding out yet it constantly reveals itself to those who seek its knowledge. That knowledge is more and more necessary—only through it shall we find that God is loving, for we can experience love only as we live in harmony with the universe. Faith, then, is always to live as though this is a trustworthy universe—and so living we shall always find it so.

R. E. E. Harkness.

The Modern Message of the Psalms. Rollin H. Walker. New York: The Abingdon Press. 1938. Pp. 207. $1.50.

Thirty Psalmists. A study in personalities of the Psalter as seen against the background of Gunkel's type-study of the Psalms. The Bohlen Lectures for 1936. Fleming James. New York: G. P. Putnam's Sons. 1938. Pp. xv, 259. $3.00.

The Psalms. Chronologically treated with a new translation. Moses Buttenwieser. Chicago: University of Chicago Press. 1938. Pp. xvi, 911. $5.00.

These three volumes, differing widely in method and outlook, individually and collectively make notable contributions to our study of the Psalms in English. The first one, the slightest of the three, should be widely read alike by laymen and pastors. In this, selected Psalms are made the bearers of a religious message for modern life. Though fine scholarship is in evidence throughout, naturally little attention is paid to questions of date and authorship. The wide range of homely illustration, the fine literary quality, together with the wholesome religious tone, make it a fascinating volume.

The second one, the Bohlen lectures, delivered in the church of the Holy Trinity in Philadelphia by Professor Fleming James, is a more imposing tome. The author modestly disclaims independent research for the basic pattern of the volume. In this, the various types into which the Psalms may be divided, and also the thesis that the Psalms owe their origin chiefly to the requirements of Israelitish ritual on the occasions of public worship, he is indebted to Hermann Gunkel. As an interpreter of the great German scholar, though never slavish, the work is well done. The drastic emendations of Gunkel have usually been avoided and James has given us the benefit of his own translation, which is vivid and illuminating. While objections might be raised to the effect that he leans too heavily on his master, and that "Thirty Moods" found in the Psalms might be more easily defended than "Thirty Psalmists," there is no question as to the sane scholarship and ardent religious spirit found throughout these pages.

The third volume is weightiest of all. Buttenwieser in some 927 pages

presents the fruitage of ripened scholarship. He makes short shrift of Gunkel, Winckler, Schmidt and others of the same school, but he knows the Psalms and is at home in the Hebrew language and history. Impatient with much that has been done within recent years he hews out a pathway of his own. His guiding star is that the Psalms should be dated and interpreted by their literary, historical and ideational features which are but part of the historical and religious life of Israel. The theory is sound, but the results are startling.. Psalm 68.B probably belonged to the ancient book of the Wars of Yahweh; 81.B is the oldest Psalm in the collection; 60.A, 57.B, and 60.B came from the pen of David. Thus chapter after chapter challenges the complacency of what has become the orthodoxy of scholarship; and the wealth of material, both philological and historical marshaled to support the conclusions cannot be neglected.

These three books under review would make rewarding reading for a pastor's summer holiday, and would surely enrich the ministry of the pulpit.

I. G. Matthews.

The Bible and Rural Life. Ross J. Griffeth. Cincinnati: The Standard Publishing Company. 1937. Pp. 117. 75 cents.

This delightful little volume, of twelve chapters, presents what is aptly called a fresh approach to the Bible. Professor Griffeth has written well within his experience. He is familiar with rural life in the Middle West, has had years of experience as a teacher and preacher, and as holder of the Two-brothers Fellowship of Yale University enjoyed the privilege of a year's study in Palestine. In these pages we have a fine combination of actual knowledge of rural life and Palestinian custom controlled by religious interest and good scholarship. Easy to read and quite unpretentious, the book is packed full of information and is of greater value than many of larger size and more ambitious title.

I. G. Matthews.

Opening the Old Testament. Written to be completed by the reader. Margaret Dulles Edwards. New York: Charles Scribner's Sons. 1938. Pp. iv, 21, 31, 30, 32. $1.00.

As suggested by the title this is a study-book in the Old Testament and is designed for pupils in the Junior High School, grades 7 to 9. It is a cooperative scheme in which the authoress, by chart and sketch, quotation and question, has laid the foundation for the geography of Palestine, and the history and religion of the Israelites, while the student is called on to complete the details of the picture. It is deftly done, and the boy or girl who finishes the task will know much about the people of the Old Testament.

I. G. Matthews.

The Hebrew Literary Genius. An Interpretation, Being an Introduction to the Reading of the Old Testament. Duncan B. Macdonald. Princeton University Press. 1933. Pp. xxiv, 227. $3.50.

The Hebrew Philosophical Genius; A Vindication. Duncan B. Macdonald. Princeton University Press. 1936. Pp. xii, 155. $2.50.

These two volumes represent the mature convictions of one of our most devout Old Testament scholars. A noted student of Arabic literature, he has one of

the essentials for adequate interpretation of Old Testament thought. The Westerner, who is not steeped in the lore of the Near East, has neither eyes nor ears that can appreciate the nuances of color and the subtleties of thought that enrich every page of the Bible.

But Professor Macdonald is also a philosopher, Scottish-trained. This, again, is an asset. Probably few of the Old Testament writers were philosophers in the narrow sense of the word, but most of them were thinkers, and there is much more of keen rationalization in the Old Testament than most theologians have admitted. Hence the metaphysician may find values quite unobserved by the linguist or the historian.

The author is well aware that traditionalists may find in these volumes much that may seem to them frivolous, and that the critic may consider him a reactionary. The fact is, however, that both groups will find much of profit. A profound faith in the permanent values of the Old Testament will gladden the heart of the Orthodox, and it is hoped that the critic will, at least, pause in his task of the disintegration of documents, so that he may learn to appreciate those creative forces that were at work of old for the betterment of men and of nations. Doctor Macdonald, while perhaps overjealous for the honor of the Semitic peoples and for the glory of the Old Testament, has presented us with two volumes that are both scholarly and stimulating.

I. G. Matthews.

The Unity of Philosophic Experience. Etienne Gilson. New York: Charles Scribner's Sons. 1937. Pp. xii, 330. $2.75.

Here we have the William James Lectures which were delivered in Harvard University during the autumn semester of 1936-1937. The author, who is Professor of Philosophy in the Collège de France, is well known for his studies in Mediæval philosophy. This is a persuasive book, marked by clarity of statement, cogent argument, and kindly, if critical, evaluation of the pioneers of philosophic thought.

The first three divisions of the volume interpret three important philosophic cycles, the Mediæval experiment, the Cartesian experiment, and the Modern experiment. The leaders in each of these sought a unifying principle for universal thought, and each made a contribution, at least, in clearing the way for later developments. The first, represented by Abailard, Gazali, Ockham and others, conceived logic to be the universal solvent. The second, with Descartes and his followers, based all on mathematics; while the third, built chiefly on the epistemology of Kant and the biology of Darwin. Each movement was doomed to failure as it sought to make the fundamental concept of a particular science normative for the whole field of knowledge. The ultimate issue of each school was a skepticism as to the validity of the knowing process and of the reality of the conceptual world.

In the fourth part of the book the author insists that in the very nature of things this repeated breakdown was quite unnecessary. It was caused by the failure to recognize that man is essentially a metaphysical animal. The ultimate ground of all real and possible experience must be sought behind and beyond experience. The fact that for twenty-five centuries philosophy has always buried its undertakers is taken as evidence that metaphysics is a human necessity. Further, it is argued, to reduce philosophy to a pure science, such as logic, mathematics, or biology, would be for man to abdicate his right to judge nature. Hence, while no science is competent to criticise metaphysics, metaphysics must transcend all par-

ticular knowledge. Likewise, knowledge of the world of nature may be known by the discursive power of reason, but that which is supernatural is known "in the light of intellectual intuition," that is by faith. The latter, however, is not less real than the former. The volume is an illuminating treatment of a great theme, and will be a bulwark to many.

I. G. MATTHEWS.

I, YAHWEH. A Novel in the form of an autobiography. Robert Munson Grey. Chicago: Willett, Clark and Company. 1937. Pp. 352. $2.50.

IDEAS of God have changed from one generation to another as the economic and social outlook of a people have changed. Nomadic peoples ever worship the God of the flocks and herds, while commercial peoples bow down before the deities of the market-place. So has it been throughout the ages, as the literature of the Hebrews and the Christians attests.

Under the daring guise of an autobiography of Yahweh the author of this volume marks some of the important changes in the concepts of religion from the time of Abraham down to the present. Though written in a light vein the book is not trivial, and if the treatment is novel it is based on well-attested fact. While it is often a caustic indictment of religious fakes and fads, both ancient and modern, it is deeply appreciative of permanent religious values.

I. G. MATTHEWS.

CURES FOR MINDS IN DISTRESS. Rabbi Morris Lichtenstein. New York: Jewish Science Publishing Co. 1936. Pp. 345. $5.00.

MENTAL disorders, it is believed, are definitely on the increase owing to the relentless strain and unremitting worry of the rapidly developing complexities of our civilization. "Jewish Science," the founder of which is Rabbi Lichtenstein, is a serious effort to meet the need in an intelligent and effective way. While the author is conscious that the healing powers lie within the nervous system itself, and that not infrequently nature herself restores the patient, he recognizes that adequate methods are invaluable. Three methods—the medical, the psychoanalytic and the religious, no one of which is a cure-all, but each of which gives relief in certain cases—are discussed. The grave limitations of the second, which is not only erroneous in theory, but in practice may be detrimental both to the individual and to society, are frankly exposed (64-79).

It is noteworthy that in a day when religious beliefs and practices are deteriorating special emphasis should be laid on the religious method as presented in "Jewish Science" (81-119). In this, prayer, which is an appeal to God, the Power beyond the comprehension of man, is the instrument of healing. Indeed, supported by the renowned surgeon, Alexis Carrel, he is convinced that prayer need not be by the patient himself, but it suffices that someone around him be in a state of prayer, in order that various afflictions may be cured almost instantaneously (84). The philosophy and the method of prayer are briefly treated on pages 86-119, and more completely in the author's treatise "Jewish Science and Health."

Part II of the book treats, in detail, mental ills and their cures. Questions concerning the philosophy underlying the book might be raised, but on the whole the discussion is well balanced, and should prove of real value to many sufferers.

I. G. MATTHEWS.

THE HAVERFORD SYMPOSIUM ON ARCHÆOLOGY AND THE BIBLE. Edited by Elihu Grant. The American School of Oriental Research. New Haven, Conn. 1938. Pp. 245. $2.00.

THE aim of this symposium, to which nine scholars contribute, is to present the present state of study in archæological and biblical research. The present state of Syro-palestinian archæology, by Professor W. F. Albright, opens the volume. Swiftly there is chronicled the contributions in archæology in Palestine and its environs to date. This discloses the amazing progress that has been made in historical knowledge during the last century. With the growing light many important problems, such as the antiquity of Palestinian civilization, the early origin of the alphabet, the interrelation of ancient races, the cross-fertilization of cultures, the return of the Jewish captives, are at least partially solved. But of still greater significance is it that the problems awaiting answer are increasing rather than diminishing.

The New Testament is adequately presented by Professor Cadbury (79-110), and the history of writing in the Near East is brought up to date by Professor Flight (111-135). Other studies, Anatolian and Hittite, Mesopotamian, Arabian, and Egyptian are each written up by experts in the special field, while the closing contribution is a translation of ten Babylonian contract tablets by the editor, Doctor Grant.

Dr. G. A. Barton, with his well-known gift for clear and comprehensive summary, has written the chapter on the present state of Old Testament studies, which is as complete as space permitted (47-78). For an authoritative résumé of trustworthy conclusions from those studies embracing the civilizations in the Mesopotamian valley nothing could be more admirable than that of Professor Meek (158-187). It is succinct, well written, well ordered and adequately documented.

This symposium fulfils the expectancies raised by the names of the contributors, and the title of the volume. Thus, within two covers, the student has at his disposal the *status quo* of archæological and biblical studies.

I. G. MATTHEWS.

HIS TRUTH ENDURETH. James C. Muir. Philadelphia: National Publishing Company. 1937. Pp. viii, 304. $2.50.

THE above title reveals a theological slant that is found throughout the whole volume. Not only was the volume not intended for the archæologist or the theologian, but the unwarranted exploitation of fact, both archæological and biblical, mars its value for the lay reader.

I. G. MATTHEWS.

THE FINAL CHOICE—AMERICA BETWEEN EUROPE AND ASIA. Stephen and Joan Raushenbush. New York: Reynal & Hitchcock (A John Day Book). 1937. Pp. xi, 331. $2.50.

THE CHOICE BEFORE US. E. Stanley Jones. New York: The Abingdon Press. 1937. Pp. 235. $1.50.

THE similarity of title of these two volumes indicates the increasing sense of crisis and impending fateful decision confronting the American people. No one can read either of them thoughtfully and lay it aside with any feeling of security. They both leave one uneasy. But they should both be read, preferably together, by anyone

who is seriously interested in creating a better world out of the one we have. Although the themes are not identical, one detects a common motif, running through the realistic and the idealistic approach to the major problem confronting our world.

As the chief investigator and the special assistant on American Foreign Policy during the World War for the Senate Munitions Committee Inquiry, the joint authors of *The Final Choice* draw chiefly upon this unique experience for the data by which they support their theses. Testimony given during the hearings of that Committee and the Senate Report that followed have been analyzed with such pertinence that at times it becomes impertinent and unanswerable. Clearly the authors are interested in two major concerns—Peace and Democracy. But to them it was "profoundly discouraging to find that the new foreign policy of the United States was to be conducted without consideration for the fundamental prosperity of the world. Without that as a primary condition both peace and Democracy seem to be impossible."

"Here . . . is the weakness of an American foreign policy which is still in the stage of trying to quarantine instead of trying to eradicate. It is still dealing with effects rather than with causes."

As our world is now constituted, peace can no longer be regarded as just the absence of war or threats of war, but something to be striven for as vigorously and as persistently as the nations have sought and prosecuted war, an objective involving deliberate choice and calculated action, for the direction of drift is always toward war, not toward peace. "It does not take a fight to obtain war. We can have that for the asking. We may even have it without asking. It comes along, free, with the world we live in."

The authors deal vigorously with the fallacy that war can insure Democracy. It can neither protect nor establish it. "The first price which a democracy is called upon to pay in the course of a struggle for Democracy is the surrender of its own democracy." Conditions in the democratic countries may be as bad, or worse in some respects, as in the lands of dictatorships. But in the democracies, "there has always been the hope of changing these things given the time. With the advent of the dictator, time is up." The continuance of democracy, however, is contingent upon continued prosperity, something our present system is unable to provide, "particularly . . . in the years after a major war. A war, therefore, is a good place to risk prosperity (i. e.) a good place to risk Democracy."

"The Democracy of Diplomacy" is the title of an illuminating chapter on the powerlessness of the executives of the nations to apply the brakes to the mechanism of war, once the diplomatic process has been used as the self-starter that sets the war-machine in motion. By analysis (in chapters VI to IX) of the actual events of history between 1914 and 1917, and particularly of the fateful operations by which the United States became involved in that conflict, the reader sees how a similar process a quarter-century later might be calculated to accomplish similar results. One may think this is "old stuff" until he finds himself stirred up by the utterly sordid story told by the evidence in the Senate Inquiry, revealing how the "Fear of Panic" produced a record of blackmail and high financial intrigue, warranting the statement that

"When American bankers and munitions manufacturers identify themselves with the cause of a major foreign belligerent in a war, . . it is almost impossible for a political government to maintain a neutrality which conflicts with these interests."

Even when a people wishes to stay out of war, determinedly disavows all interest in war, Chapter X reveals the clear necessity of a "Fight to Stay Out." The assumption that war can be democratic is as hopeless as the chances of retaining Democracy at home while fighting for it abroad. The futility of the efforts to take the profits out of war is shown by the Senate Committee on Finance's "stinging rebuke to all those who thought that the patriotism of industry could even be compared to the patriotism of the men who were to go to war." And when the Munitions Committee had ideas that everybody should get at least a small taste of being paid as little as a soldier, the Committee's ideas were immediately labeled "socialistic."

The essential contribution of the study is the final chapter, "A Contract for Peace or War," comprising eleven articles offering constructive suggestion for a plan that would provide a mechanism for the process of putting the world on a better working basis involving extensive economic controls, an essential condition of peace.

. . . . . .

E. Stanley Jones offers the choice of the kingdom of God as the alternative to the "two great modern attempts to bring unity back into life—the one by Naziism and Fascism and the other by Communism." Doctor Jones' major point of criticism of the established order is its ruthless competition. The kingdom of God is interpreted as "an all-comprehending principle and power for unity . . . something so universal that it takes in every human relationship and gives purpose and meaning to the whole, and something so intimate that it takes in one's own personal need and meets it with redemption and power by which to live."

To anyone acquainted with Doctor Jones' writing, particularly *Christ's Alternative to Communism,* his style will be recognized as, for example, in his analysis of the "new moral mastery come into life," mastery of the material, of social distinctions, sex, disease, evil, nine points in all.

It is a rather naïve interpretation that finds an economic philosophy in the record of the early Christians' experiment of "having all things in common." Hardly adequate recognition is given to the fact that it was this group that first became the object of "Relief" efforts of the Christian fellowship, though it is pointed out that they had only partially applied the socialistic principle.

"It was a cooperative order in consumption, but not in production, and because it was thus only partially applied it failed . . . The principle did not fail, the application of it failed. We must now rediscover the principle and apply it not only to distribution and consumption but to production as well. The means of production must be in the hands of all for the good of all and not in the hands of the few for the exploitation of the many."

Doctor Jones offers this cooperative principle of Christian Socialism as the alternative for unrestricted competition with its ruthless destructiveness in human affairs, as the basis for a "profound unity around a common loyalty," a unity vastly superior to the uniting of life around the smaller loyalties of race or state, a unity not merely spiritual but economic and social as well.

Following an effort at a critical analysis of Fascism and Naziism, a chapter each, in which the contrast with the Kingdom idea is drawn sketchily, a further chapter is devoted to a comparison between (sic) Naziism, Fascism, Communism and Christianity. Doctor Jones' preference for Communism as against the other

forms of totalitarian philosophy is readily discerned. "Christianity . . . has much more in common with Communism. It is nearer to it in spirit." And again, "Christianity has more in common with Communism than it has with Fascism." In some respects at least, "there is a very close kinship between Christianity and Communism" but "there are disagreements—very profound ones," as regards God, economic determinism, freedom of thought, and the use of force.

There is no warrant here, however, for any criticism of his adherence to democratic ideals, for "The Kingdom has a closer affinity to democracy than to any other system. The method of the class war and the use of violence in Communism is repugnant to the Christian spirit." But democracy must be applied "in the realm of the social and economic" as well as in the political realm, for the "failure to apply it in the economic has produced both Fascism and Communism."

Doctor Jones advocates the principle of cooperation as a higher principle of human living than ruthless competition, and insists that unless the change is made under the Kingdom, it will be made under Communism. The Kingdom is the "Key to Unity," doing away with dualities, ten pairs of them, such as the material and the spiritual, the secular and the sacred, science and religion, idealism and realism.

The best chapter in the book is the penultimate chapter on "The Prodigal Society," an excellent social interpretation of the parable of the Prodigal Son. The final chapter, "The Choice Before Us," summarizes the alternatives and the steps necessary to the realization of the Kingdom, perhaps in spite of the present organized Christian system. "The Kingdom was taken away from organized religion. It may happen again. . . The test is whether we bring forth the *fruits* of the Kingdom . . . new individuals and a new order."

L. Clayton Kitchen.

Pope Pius XI and World Peace. Lord Clonmore. New York: E. P. Dutton and Company. 1938. Pp. xi, 306. $3.00.

Achille Ratti was born in 1857, and had reached the age of sixty-five when he became Pope Pius XI (1922). Despite the growing infirmities of age he has for sixteen years accredited himself as one of the noblest and ablest of the two hundred Roman pontiffs. This book is a biographical sketch with an apologetic purpose. It is not an ample and fully documented biography; in fact the author does not attempt to impart an intimate knowledge of the pope's personality. From a respectful distance he reviews the career of the young scholar, the priest, mountaineer, professor, librarian and diplomat, who after significant services to the church in Poland became, in 1921, Cardinal and Archbishop of Milan and was a few months later elected to succeed Benedict XV. In a Foreword the Archbishop of Westminster mentions, in order to confute the charge of a "post-war Catholic," that the church is governed by men too "elderly" and that Pius himself is "a hard, autocratic and discourteous man." Our author has no statement in the slightest degree critical of the pontiff. He appears throughout not, indeed, as a mystical or ascetic saint but as a very wise and very good man devoted to international peace and intent upon impartial service to the peoples of the world. Lord Clonmore does not treat the technical question of infallibility, but his hero makes no errors. The only instance in which an error in papal policy is admitted is that of the ratification of the concordat with Hitler in 1933. Here "dust was being thrown in the eyes of the Church"; but the pope's name is kept out of the narrative at this point,

and we are not informed whether he was deceived or prevailed upon by others to accept the agreement.

The principal theme of the book is the service of Pius XI to the cause of peace, but the author includes discussions of the papal attitudes on the internal problems of various countries, of the pronouncements of the Vatican on economic and social questions, and of matters connected with the subject of Christian unity. Among the dictators Lord Clonmore shows admiration for Mussolini and a cautious faith in Franco, while Hitler receives from him no compliments. He hardly knows what to make of the Spaniards. On page 250 he excuses the Spanish church for its distrust of freedom of thought on the ground that "the Spaniard when uncontrolled by authority has a dangerous bias toward mental and moral anarchy." On page 269 he recognizes "something in the Spanish temperament that responds readily to a stronger exercise of authority than most Englishmen would welcome." The moral is that Spain needs Franco. All atrocity stories of the nationalist troops are alleged to be false: the behavior of the soldiers may not have been perfect but it has been "of as high a standard as that to be found among any troops who have ever taken part in a war." The devout Basques were misled into opposing the rebellion. The participation of Moors, Italians, Germans and "pirates" in the war is not discussed.

The pope's attitude on Abyssinia is justified on the ground that since neither the Italian nor the Abyssinian governments appealed to him he was not free under the terms of the concordat of 1929 to make a pronouncement on the issues between them. This view ignores the fact that in the concordat the papacy expressly "reserves the right in every case to exercise its moral and spiritual power." Exercising a moral and spiritual criticism in 1931 the pope called communists "cruel and inhuman" for having "laid waste immense tracts of Eastern Europe and Asia." Mussolini did at least as well in Africa, but the Vatican kept a prudent silence and Italian priests applauded his success.

Our author's expectations for Austria as a laboratory of the pope's social principles must now be read in the light of contrary events. It must be by an inadvertence that he places Quebec "in the west of Canada" (p. 274). The revolt against liberalism in Quebec gives him encouragement. He finds in the present régime in that province "an attempt to put into practise the principles of the *Quadragesimo Anno*." Portugal, too, has the kind of government which gives him gratification and hope. These are preferences which not all readers will share.

One of the most interesting sections of the book is the account of the Malines Conversations. The crux of the problem of reunion between Rome and Canterbury is here clearly indicated. "Reunion with Canterbury as seen from the Vatican would mean the submission and *obedience* of the Anglican Church, and nothing less —it is, I think, better not to mince one's words, for that is how matters stand." That matters do so stand is clear enough from the encyclical *Mortalium animos* (1928) which deplores the failure of many to realize that it is their duty "with devout submission to obey the Vicar of Jesus Christ." Matters have, indeed, stood thus for centuries. It was against this demand of obedience that fifteenth century councils and sixteenth century reformers protested. The papacy can no longer insist on the submission of the states with which it forms concordats; but it confronts churches with requirement of unconditional obedience. "That is how matters stand" —and may long remain.

On page 41 there is a reference to an appendix which is not, in fact, appended; on page 195 the date "1936" should be "1926."

JOHN T. MCNEILL.

YOUR WORLD AND HOW TO LIVE IN IT. Harold B. Hunting. New York: The Abingdon Press. 1938. Pp. 146. $1.25.

MR. HUNTING, pastor of the Greenfield Congregational Church, N. H., has written this book especially for boys and girls of early high-school age with the hope of orienting them in the Christian living of this present-day world. The volume is a teacher's guide- and resource-book accompanied by a work-book for pupils.

In a fascinating manner the author fulfils his design. He presents the world of the scientist; the developing social concepts; the increased concern for health and beauty together with the constructive use of leisure; the relations between the sexes and the human purposes that make the world meaningful.

The book used properly should break down the partitions which compartmentalize the religious and the secular in the minds of youth. It seeks to bring religious interpretation to bear upon the problems that arise in each of the realms studied.

Chapter XXV of the Guide is comprised of 36 case studies, and at the end of each chapter in the Pupil's Work-Book there are questions for discussion and projects for cooperative activity.

JOHN N. ALTHOUSE.

TALES OF A WASTE-BASKET SURGEON. Gordon S. Seagrave. Philadelphia: The Judson Press. 1938. Pp. xvi, 265. $1.50.

IT would indeed be far from a waste of time for both old and young to read *Tales of a Waste-Basket Surgeon,* Doctor Seagrave's fascinating story of his self-sacrificing work as a medical missionary in the Shan Sates of Burma. The author pictures the amazing construction of the Harper Memorial Hospital at Namkham, which was built and equipped with scrap-pile materials. He likewise presents sketches of the people whom he trained as nurses and of some of those countless hundreds whose physical and spiritual ills have been healed through his labors. In short, Doctor Seagrave gives us extremely interesting and unique tales of his work through the years—which amounts to "doing everything under the sun"—in a delightfully informal and humorous style.

ELINORE R. HARKNESS.

CHRIST AND HUMAN NEED. C. F. Andrews. New York: Harper and Brothers. 1937. Pp. 125. $1.00.

THIS book gives the matured conclusions of a life spent in careful study of the relation of the principles taught by Jesus to the problems of Labor and Capital. It is concerned with explaining "the 'prophetic' office of the living Church, while it stands out in Christ's name as his faithful witness against wrong and injustice done to the poor."

The history of the influence of Christianity on the status of manual labor, and other social and economic problems is ably presented. Modern imperialism is described, and examined in the light of the words and acts of Jesus. The gospel is described as "austere" because it involves sacrifice to the extent of bearing the cross. To be a Christian means "not the expression of an outward creed, but rather the living of an inner life."

While the writer does not underestimate the importance of Christ's personal appeal to the individual, he shows how Jesus harmonized this with the social appeal by the use of three great words, "Father," "Love," and the "Kingdom of Heaven." He holds that the "primary function and method" of the Church is

"To create public opinion, and set it in direct contrast to existing evil." "Law cannot go in advance of public opinion," he says, "but the Church can and must if she is a true prophet."

The author urges that the Church must proclaim that there is a "stronger motive than self-interest; that unselfish sacrifice is the true measure of patriotism"; that "capital" should be recognized as a stewardship, and wealth as providing opportunity for service, and that the use of compulsion must be guarded by the spirit of love.

RITTENHOUSE NEISSER.

THE LOVE OF GOD. Bede Frost. New York: Harper and Brothers. 1938. Pp. 236. $2.50.

IN this book the writer undertakes to give a satisfactory answer to the question "Can you tell me what the Love of God is?" In carrying out his purpose he divides his subject into three parts. The first deals with the Love of God as it is within Himself; the second with the Love of God for all that is outside Himself; and the third with Love for God as it is manifested especially in man.

While a considerable portion of the work is theological, the style is as simple as would seem possible in view of that fact. The Scripture is accepted as the final source of revelation concerning God. "St. Augustine," "St. Thomas," "St. Anselm," and other theologians and mystics are quoted with deference. Some impatience is shown because of the "supercilious scorn" with which some regard "mediæval philosophers and mystics" and there is an occasional lamentation over the lack of understanding, faith, and love in the modern world.

The author truly says, "The Christian will always combine within himself the strongest affirmations with the confession of an ignorance which may well be called a Christian agnosticism." Like other poor mortals, however, he does not find it easy to keep the boundary between these two distinctly marked. Many assertions are made which cause the thoughtful reader to ask, "How can he know this is so?"

The main purpose of the book, which is devotional, is never lost sight of. The realization of God's love and the practice of Christian love are still the great needs of the world, and the writer has made a worthy contribution toward that end.

RITTENHOUSE NEISSER.

ROYAL ROAD TO LIFE. W. R. White. Nashville: The Broadman Press. 1938. Pp. 122. $1.00.

FOURTEEN sermons by the "genial and beloved pastor of the First Baptist Church, Oklahoma City." The volume has some excellent statements and some very strange ones, considering Doctor White was for four years a professor in Southwestern Theological Seminary. "God with his own hand performed the first surgical operation and created a helpmeet for Adam." "In a great eastern seminary I met a fine student who, in the midst of an environment that was highly modernistic, was true to the old faith . . . he made the highest grade of anybody." "The Modernist has a Christ. Other heretics have a certain Christ . . . the Modernist says, 'Back to Christ . . .' The question arises, do you take the New Testament as inspired in all its parts and completely authentic in every reference?" Voliva did. The earth had "four corners" and therefore was flat. We also have this excellent statement concerning two outstanding "modernistic" universities: "Graduates of

Yale and Harvard are now turning to a simple life of wholesome contentment and cultured simplicity." What a charming influence modernism must be according to Doctor White!

ELMER WILLIAM POWELL.

THE BUILDING OF DREW UNIVERSITY. Charles Fremont Sitterly. New York: The Methodist Book Concern. 1938. Pp. 302. $2.50.

THIS book will no doubt make its major appeal to the alumni of Drew Theological Seminary. It does show the growth of an institution and the surmounting of difficulties which many colleges and seminaries have been called upon to face during the past half-century. There is also a personal touch given to the book by its author. But its organization in the nature of a year-book, together with the fact that it contains considerable irrelevant material, makes the book unattractive reading for one who does not have a personal interest in Drew University.

ALLAN R. MOORE.

THE MAKING OF AN EVANGELIST; A STUDY OF JOHN WESLEY'S EARLY YEARS. Elizabeth Kristine Nottingham. (Privately printed.) 1938. $2.00.

ANOTHER contribution to Wesleyan literature has taken the form of a sociological study—or perhaps we should say a socio-psychological study. With the thesis that John Wesley's zeal for a "living church," his contempt for the common standards, and his sense of aloofness from the accepted eighteenth century life arose from his social inheritance, the author sketches Wesley's life at Epworth, at Oxford, and in Georgia to show how the frustrations in each contributed to his making as an evangelist. In a sense it is a comparative study since the life and thought of John Wesley is contrasted with the life and thought of one, James Woodford, a younger contemporary. The author carries the account down to the time when Wesley was called to take Whitefield's place at Kingswood, near Bristol; that is when the newly made evangelist found his "public," the mass of unchurched colliers, by "accident" and became an open-air preacher from necessity.

ALLAN R. MOORE.

THE MEANING OF MOODY. P. Whitwell Wilson. New York: Fleming H. Revell Company. 1938. Pp. 151. $1.50.

THIS and the works on Moody by Henry Drummond, Sir George Adam Smith, Lyman Abbott and Paul D. Moody are the only ones worth reading. The other fifty biographies enswath D. L. Moody in pious flummery. "What Moody said about himself, what he did, is not what arouses our interest in him. It was his astonishing influence over others. Conservatives or liberals—it made no difference. Moody was one of the few men who could be called pious without suffering insult. Northfield is a monument to Moody's financial integrity." Henry Sloane Coffin's father was one of the two lawyers who drew the deed of trust that bestowed the royalties on *Gospel Hymns,* amounting to a million and a half dollars, to Christian work. Henry went with the Yale delegation to the student conference at Northfield. Moody put his arm around him and said, "Henry, are you among the higher critics?" Henry replied, "Yes, sir." That made no difference with Moody. The outstanding address of the Moody Centennial, 1937, was delivered by Henry Sloane Coffin, President of Union Theological Seminary, New York.

Joseph Cook, Boston, garbled the Mount Vernon Church records concerning D. L. Moody. These garbled records were published by W. R. Moody in 1900 and in 1930. Mr. Wilson republishes them once more, p. 87. The Moody family accepted the findings of the reviewer. A bronze tablet has been erected (1938) at 43 Court Street, Boston, with the right date, "converted April 21, 1855." This also corrects Moody's oft-repeated statement, "I was born of the Spirit in 1856."

ELMER WILLIAM POWELL.

MAN UPON EARTH. Virginia Doss. Nashville: The Broadman Press. 1938. Pp. 104. $1.00.

"THE purpose of the sketches," the author states in the Preface, "is to portray seven different attitudes toward and conceptions of Jesus." "Originally it was my purpose to select a biblical incident, supplement it with research and imagination, and develop it into a sketch permitting one character to talk to another. As I progressed, however, I inverted my original purpose more or less by selecting the character rather than the incident, and by promoting the study through research and imagination, basing it remotely, rather than directly, upon biblical study."

The seven persons chosen to present these studies of Jesus are: Stephan, the lad who provided "the five small loaves and two small fish"; John, on the Isle of Patmos; Galian, a soldier set to guard the tomb; James, the Apostle; Pilate; Mary of Bethany, and Peter.

The studies are individualistic, that is, each character expresses his own reflections upon Jesus without reference to those of the others. They are thus, what the author calls, "dramatic monologues," save that of John which is referred to as a "soliloquy."

The author has chosen to develop her studies through the medium of blank verse.

ELMER WILLIAM POWELL.

IN SEARCH OF A RELIGION. Donald Fay Robinson. Chester, Pa.: *Chester Times*. 1938. Pp. 93.

THERE have been many books written treating the subject of religion in a general way. Few of them have either the scope or the originality of the slender volume at hand. There are three basic ideas in the book: the universe is determined; civilized man has erected standards which are at variance with the determined order of things; man's true happiness is to be attained by conformity with the reality underlying the universe. Not one of these ideas is particularly new. The determinist position has been heard of before, civilized man has been described as bleary-eyed in his ethical habits by various writers, and a plea for a return to the natural is far older than Rousseau, let alone Robinson. The uniqueness lies in the startling calmness with which the author overturns ethical concepts long looked upon as the crowning glory of civilization while hewing true to the line in applying his three major premises to European culture. There are few fields into which he does not venture, sometimes with more perspicuity than at others, but always with youthful ardor. Those able to look above their prejudices will enjoy the book while others will find the meat a little strong. In either case, no one who is interested in knowing what the youth of today are thinking about in their sober moments can afford to overlook it.

L. G. MOON.

THE THOUSAND YEARS OF UNCERTAINTY, A. D. 500 to A. D. 1500. Kenneth Scott Latourette. New York: Harper and Brothers. 1938. Pp. 492. $3.50.

THIS second volume in the author's six-volume series, A History of the Expansion of Christianity, abundantly fulfils the promise of the first which appeared a year ago. Covering these ten centuries Doctor Latourette shows how as the world changed politically, commercially and culturally, Christianity was obliged to change with it. The story begins with the breakdown of the Roman Empire and the consequent necessity for the Church in the West, especially, to evangelize the various racial groups which established more or less independent political entities throughout Europe. At times this process was very superficial as when whole peoples were converted upon the decision of their king or war lord. Even the Church on occasion used the sword as well as the spirit and the gospel to compel acceptance of Christianity. Centuries passed before the true import of the gospel was recognized and became a vital part of the culture of the people in general. And the question is raised whether it has yet become so in certain sections.

One of the most significant portions of the book is chapter two and three which tells the story of the spread of Roman Catholic Christianity in the West. The position is taken, and I think rightly, that the Papacy developed largely by virtue of the constructive service rendered during the centuries by the Bishops of Rome in their intellectual, moral, and spiritual discipline of the barbarian folk who streamed into this region of the old empire. The methods may not always have been commendable but the intent was usually above reproach. And, as has been said, the effort was to stamp out evils far greater than those which have remained.

The conflict of Christianity with Islam is well told. Here again the author has endeavored to be fair to the two religions and their leaders and has eminently succeeded. The victory of Christianity was not always due to an inner, spiritual supremacy over its rival.

Chapter eight is by way of an evaluation of the influence Christianity exerted upon the entire social order during these one thousand years. No sweeping statement of glorification or of condemnation can be made. Appreciating the wide area covered both in time and space, Professor Latourette is discriminating in his appraisal. If in certain periods and in certain places the Church winked at corruption or itself practised it, yet throughout the centuries hers was an ameliorating influence. Slaves were set free, the poor cared for, the helpless defended. But again the course of civilization's progress was not always shaped by the teaching of Christianity. Geographical, economic, and political conditions often played their part also.

A contribution to the value of the volume is the maps illustrating the expansion of Christianity, East and West, and the Comparative Chronological Tables showing at a glance the activities in various parts of the world in each of the ten centuries.

R. E. E. HARKNESS.

BOOK NOTICES

THE WORLD AT MY DOOR. Mary Martin Kinney. Philadelphia: The Judson Press. 1938. Pp. xiv, 184. $1.50.

THE book with this attractive title comes out of the experience of the author and her associates in the work of the Christian Friendliness Department of the Woman's American Baptist Home Mission Society. It discusses the problems of the foreign-born and suggests methods of helpful service; it answers the criticisms of the prejudiced and tells of the contributions these new Americans have made to the land of their adoption; it reveals the opportunities that lie at our door to be a friend and to find one, inspiring the Christian to be alert to be a good neighbor. It is a valuable book to circulate in the church.

GRACE E. NEISSER.

SIDE WALK SERMONS. Roy L. Smith. New York: The Abingdon Press. 1938. Pp. 210. $1.50.

101 "sermons" in 201 pages. The material was published in the *War Cry* in Chicago. The "appealing and unforgetable" illustrations will not bear a careful scrutiny.

ELMER WILLIAM POWELL.

THE CASE AGAINST JAPAN. Charles R. Sheperd. New York: Daniel Ryerson, Inc. 1938. Pp. 242. $2.50.

"THE document here presented is not a case against the Japanese people, many of whom are numbered among the author's friends, but against official Japan, against the militarists and dictators who thirst for more power." The volume is well written and documented and reprints treaties and source material.

ELMER WILLIAM POWELL.

THE STORY SHOP. Mary C. Odell. Philadelphia: The Judson Press. 1938. Pp. xvi, 234. $1.50.

OUT of her many years of varied experience as teacher of primary grades in church and public schools and as a mother, Mrs. Odell here presents sixty-three delightful answers to the small child's constant urge for "Another story, please." These tales are written in simple and refreshing, yet not babyish, language; they read well and "tell" well. This unique collection covers a vast field of subject-matter—appreciation of God's care, of home, of parents, of toys; helping, friendliness, generosity, honesty, kindness to animals, consideration of people who are ill.

The Story Shop is a genuine find for the home, the church school and the public school as well.

ELINORE RUTH HARKNESS.

LET US BUILD. P. E. Burroughs. Nashville: Broadman Press. 1938. Pp. 154. 60 cents.

THIS is a practical guide to arouse interest in better church buildings, to furnish guidance and suggestions in the building operation, to give hints for practical con-

veniences, and to set forth ways of financing the new structure. There are forty-five full-page cuts, illustrating twelve building plans.

CHARLES E. BATTEN.

THE MINISTRY OF FRIENDLY GUIDANCE. Richard Hoiland. Philadelphia: The Judson Press. 1938. Pp. 138. 50 cents.

THIS book is designed to be used as a basis for a training course in helping young people to understand the problem of introducing other youth to the Christian way of living, and presents many suggestions of worth. Any young people's group that is concerned with the problem (and where is one that should not be?) will find the book of value.

CHARLES E. BATTEN.

CHRIST IN HIS SUFFERING. K. Schilder. Grand Rapids: William B. Eerdmans Publishing Company. 1938. Pp. 467. $3.00.

THE author is a Dutch theologian. His volume is of a tense order, revealing a writer straining to exhaust emotion and language in portraying the agony of our Lord. It is claimed the book has had an "overwhelming sale" in the Netherlands. Without seeming to minimize his passion, one wonders just why such a writing should have a sale anywhere.

WILLIAM R. MCNUTT.

JOY OF LIFE; JEWISH SCIENCE ESSAYS. Rabbi Morris Lichtenstein. New York: Jewish Science Publishing Co. 1938. Pp. viii, 342. $2.00.

HERE are forty-three wholesome essays that might have been titled, "Meeting Life with a Smile."

I. G. MATTHEWS.

BOOKS RECEIVED

Sins of the Saints. G. E. Rosenthal. New York: Harper and Brothers. 1938. Pp. 207. $1.75.

The Problem of Following Jesus. James Gordon Gilkey. New York: The Macmillan Company. 1938. Pp. 127. $1.50.

The Annual of the American Schools of Oriental Research. Vol. XVII. Millar Burrows and E. A. Speiser, editors. Published by the American Schools of Oriental Research, New Haven. 1938. Pp. xxiv, 141. $2.50.

Medieval Number Symbolism. Vincent F. Hopper. New York: Columbia University Press. 1938. Pp. xii, 241. $2.90.

Southern Baptist Handbook, 1938. E. P. Alldredge, Editor. Nashville. Pp. 439. $1.00.

Contemporary Continental Theology. Walter Marshall Horton. New York: Harper and Brothers. 1938. Pp. xxi, 246. $2.00

Sowden's Sunday School Lessons. 1939. Earl L. Douglass. New York: The Macmillan Company. 1938. Pp. 337. $1.35.

The Official Oxford Conference Books. Chicago: Willett, Clark and Company. 1938. $2.00 per volume.

The Universal Church and the World of Nations. Marquess of Lothian, Sir Alfred Zimmern, O. H. von der Gablentz, Max Huber, John Foster Dulles, V. A. Demant, Wilhelm Menn, Otto Piper, C. E. Raven.

Church and Community. Kenneth S. Latourette, Ernest Barker, Marc Boegner, Hans Lilje, Manfred Bjorkquist, Stefan Zankov, Edwin E. Aubrey, H. Paul Douglass.

Christian Faith and the Common Life. Nils Ehrenstrom, M. F. Dibelius, William Temple, Reinhold Niebuhr, H. Wiesner, H. H. Farmer, John C. Bennett.

The Christian Understanding of Man. T. E. Jessop, R. L. Calhoun, N. Alexeiev, Emil Brunner, Austin Farrer, Walter M. Horton, Pierre Maury.

Church, Community and State in Relation to Education. Fred Clarke, W. Zenkovsky, Paul Monroe, Charles R. Morris, J. W. D. Smith, Ph. Kohnstamm, "X," J. H. Oldham.

New Laws for Natural Phenomena. Thomas H. Graydon. Boston: Christopher Publishing House. 1938. Pp. 64. $1.50.

It Began in Galilee. Reginald J. Barker. Nashville: Cokesbury Press. 1938. Pp. 317. $2.50.

More Chapel Talks. Elbert Russell. Nashville: Cokesbury Press. 1938. Pp. 222. $1.50.

Unemployment Relief Without Taxation. E. Clark Burdick. New York: Samuel R. Leland, Inc. 1938. Pp. 125. $1.25.

Pastor's Record of Weddings. Jerome O. Williams. Nashville: Broadman Press. 1938. $1.00.

Pastor's Record of Funerals. Jerome O. Williams. Nashville: Broadman Press. 1938. $1.00.

Frances Willard of Evanston. Lydia Jones Trowbridge. Chicago: Willett, Clark and Company. 1938. Pp. xii, 209. $2.00.

The Church Through the Centuries. Cyril Charles Richardson. New York: Charles Scribners' Sons. 1938. Pp. x, 255. $2.50.

Purity of Heart Is to Will One Thing. Søren Kierkegaard. Translated by Douglas V. Steere. New York: Harper and Brothers. 1938. Pp. xviii, 207. $2.00.

The Medieval World. Loren Carey MacKinney. New York: Farrar and Rinehart, Inc. 1938. Pp. xiii, 801.

Medieval Handbooks of Penance. John T. McNeill and Helena M. Gamer. New York: Columbia University Press. 1938. Pp. xiv, 476. $4.75.

Recent Literature and Religion. John Rothwell Slater. New York: Harper and Brothers. 1938. Pp. viii, 237. $2.00.

Your Child Needs— Mary M. Chalmers. Philadelphia: The Judson Press. 1938. Pp. xii, 117. 50 cents.

Revival Sermons. Peter M. Bailes. Nashville: Broadman Press. 1938. Pp. 200. $1.00.

Forward Through the Ages. Jesse R. Wilson. Philadelphia: The Judson Press. 1938. Pp. xi, 139. $1.00.

The United States and World Organization. 1920-1933. Dana Frank Fleming. New York: Columbia University Press. 1938. Pp. xiv, 569. $4.00.

The Collapse of the Confederacy. Charles H. Wesley. Washington: The Associated Publishers, Inc. 1938. Pp. xiii, 225. $1.25.

War and the Christian. C. E. Raven. New York: The Macmillan Company. 1938. Pp. 186. $1.75.

The Church Follows Its Students. Clarence Prouthy Shedd. New Haven: Yale University Press. 1938. Pp. xvii, 327. $2.50.

Youth and Yokes. R. C. Campbell. Nashville: Broadman Press. 1938. Pp. 153. $1.00.

Locality and Doctrine in the Gospels. R. H. Lightfoot. New York: Harper and Brothers. 1938. Pp. x, 166. $2.50.

Annals of the New York Stage, Volume X, 1875-1879. George C. D. Odell. New York: Columbia University Press. 1938. Pp. xix, 884. $8.75.

INDEX

Abrams, Ray H.
Suppression of Minority Opinion in Times of Crisis in America, 124
Althouse, John N.
Book Reviews
Hunting: Your World and How to Live In It, 308
Lee: John Wesley and Modern Religion, 298
Arbuckle, Charles N.
Minister in the New Day, 275
Ashworth, Robert A.
Baptists and Ecumenicity, 14
Austin, Eugene M.
Book Review
Green: Problem of Art, 235

Baker, F. Raymond
Book Review
Sperry: We Prophesy in Part, 294
Baptists and Ecumenicity,
Robert A. Ashworth, 14
Barnett, James H.
Institutional Pressures and the Church, 187
Batten, Charles E.
Book Reviews
Jacobs: War and Peace: An Anthology, 53
Newton: Living Every Day, 69
Poling: Youth Marches, 53
Skidmore and Brooks: Boys and Girls Learning about Alcohol, 50
Bensen, R. C.
Book Review
Macintosh—Essays in Honor of; The Nature of Religious Experience, 55
Bining, Arthur C.
History and the Changing World, 209
Bining, David H.
Book Review
Fenn: Democracy and Revolution, 71
Bond, Charles M.
Origin and Development of Religious Drama, 215
Book Notices, 76, 160, 237, 312
Book Reviews
Addison: Medieval Missionary, 54
Alexander: Revolutionary Conservative, 236
Alington: New Approach to the Old Testament, 225
Althoff: Church Library Manual, 150
Andrews: Christ and Human Need, 308
Andrews: Christ and Prayer, 56
Atkins: Resources for Living, 234
Baillie and Martin: Revelation, 229
Blackwood: Fine Art of Preaching, 147
Boas: From Richardson to Pinero, 153
Boyton: Yankee Xavier, Henry P. McGlinchey, 57
Brightman: The Future of Christianity, 295
Brown: Church and State in Contemporary America, 48
Bulgakov: Wisdom of God, 228
Buttenwieser: The Psalms, 299
Cabot: Christianity and Sex, 68
Cabot: Honesty, 233
Campbell: Columbia Poetry, 1937, 146
Campbell: Making Marriage Christian, 72
Carrier: Church Education for Family Life, 297
Cash: Christendom and Islam, 58
Cave: Doctrine of the Work of Christ, 61
Chanter: Self Worth Having, 234

Book Reviews (Cont.)
Clark: Descriptive Catalogue of Greek New Testament Manuscripts in America, 230
Clark: I Will Lift Up Mine Eyes, 74
Clonmore: Pope Pius XI and World Peace, 306
Colwell: Four Gospels of Karahissar, 65
Colwell: Study of the Bible, 63
Cook: Baa, Baa, Black Sheep, 148
Cranfill: From Memory, 151
Dawson: Christ and Social Change, 60
Dibble: When Half-Gods Go, 47
Dicks: Meditations for the Sick, 160
Doss: Man Upon Earth, 311
Drury: Marcus Whitman, Pioneer and Martyr, 150
Dunkerley and Headlan: Minister and the Sacraments, 51
Dunning: Truth in History, 225
Duvall: Great Thinkers, 295
Eastman: Books that Have Shaped the World, 43
Eastman: Ten One-Act Plays, 57
Edwards: Opening the Old Testament, 300
Eggan: Social Anthropology of North American Tribes, 46
Ehrenström: Christian Faith and the Modern State, 154
Enslin: Christian Beginnings, 293
Fenn: Democracy and Revolution, 71
Ferris: Making a Go of Marriage, 72
Field: Psalms of Modern Life, 43
Fisher: Forgive Us Our Virtues, 227
Fisher: Man that Changed the World, 49
Frost: The Love of God, 309
Gagey: Ballad Opera, 145
Gambrell: Ministerial Training in Eighteenth-Century New England, 62
Garber: John Carlisle Kilgo, 64
Garnett: Reality and Value, 143
Gilson: The Unity of Philosophic Experience, 301
Goodspeed: Introduction to the New Testament, 66
Goodspeed: New Chapters in New Testament Study, 231
Grant (Ed.): The Haverford Symposium on Archæology and the Bible, 303
Green: Problem of Art, 235
Grey: I, Yahweh, 302
Grice: Junior Assembly Program, 148
Griffeth: The Bible and Rural Life, 300
Groce: William Samuel Johnson, 50
Hardman: History of Christian Worship, 51
Harkness: Recovery of Ideals, 146
Harper: Personal Religious Beliefs, 43
Held: European Missions in Texas, 47
Hinsie: Concepts and Problems of Psychotherapy, 70
Holborn: Ulrich von Hutton, and the German Reformation, 151
Hough: The Civilized Mind, 52
Hunter: Luke: First Century Christian, 45
Hunting: Your World and How to Live In It, 308
Huxley: Ends and Means, 227
Ingram: Christianity—Right or Left, 144
Jacobs: War and Peace; An Anthology, 53
James: Thirty Psalmists, 299
Jones: The Double Search, 52
Jones: Lords of Speech, 225
Jones: The Choice Before Us, 303
Jordan: Development of Religious Toleration in England, 2 Vols., 45

Book Reviews (Cont.)
Kahn: Social Ideals in German Literature, 1770-1830, 156
Keller: Five Minutes to Twelve, 225
Kohn: Western Civilization in the Near East, 44
Lake: Introduction to the New Testament, 42
Latourette: History of the Expansion of Christianity, 56
Laughlin (Ed.): Beyond Dilemmas: Quakers Look at Life, 68
Lee: John Wesley and Modern Religion, 298
Leiffer: City and Church in Transition, 296
Leiper: World Chaos or World Christianity, 225
Lester: It Occurred to Me, 155
Lichtenstein: Cures for Minds in Distress, 302
Lindsay: Moral Teaching of Jesus, 157
Macdonald: Hebrew Literary Genius, 300
Macdonald: Hebrew Philosophical Genius; A Vindication, 300
Macfarland: Steps Toward the World Council, 235
Macintosh—Essays in Honor of: The Nature of Religious Experience, 55
McNeill: Christian Hope for World Society, 155
Martin: Parables of the Gospels and their Meaning for Today, 226
Mather: Manuductio ad Ministerium, 232
Mauriac: Life of Jesus, 229
Miller: Journey of the Christ-Child, 75
Moore: On the Trail of Truth: Adventures in Religion, 59
Morlan: Laymen Speaking, 294
Morrison: Christian Faith and the Science of Today, 58
Mueller and Hartshorne: Ethical Dilemmas of Ministers, 50
Muir: His Truth Endureth, 303
Murphy: Social Behavior and Child Personality, 158
Nature of Religious Experience: Essays in Honor of Douglas Clyde Macintosh, 55
Nedoncelle: Baron Friedrich von Hugel, 42
Newton: Living Every Day, 69
Niebuhr, H. R., Kingdom of God in America, 73
Niebuhr, R.: Beyond Tragedy, 153
Norborg: Varieties of Christian Experience, 149
Northcott: Dick Sheppard and St. Martin's, 149
Nottingham: Making of an Evangelist—A Study of John Wesley's Early Years, 310
Oldham: Oxford Conference: Official Report, 67
Palmer: Minister's Job, 226
Patton: Preparation and Delivery of Sermons, 236
Percival: William Blake's Circle of Destiny, 156
Poling: Youth Marches, 53
Rathborne: Meaning of Spenser's Fairyland, 145
Raushenbush: The Final Choice—America Between Europe and Asia, 303
Richards: Hudibras in the Burlesque Tradition, 44
Schloerb: God in Our Lives, 298
Schramm: Francis Parkman, 231
Seagrave: Tales of a Waste-Basket Surgeon, 308
Sitterly: The Building of Drew University, 310
Sizoo: Making Life Worth Living, 159
Book Reviews (Cont.)
Skidmore and Brooks: Boys and Girls Learning About Alcohol, 50
Skinner: Liberalism Faces the Future, 49
Spencer: New Testament of Our Lord and Saviour Jesus Christ, 65
Sperry: We Prophesy in Part, 294
Stolz: Psychology of Religious Living, 158
Underhill: Spiritual Life, 63
Visser 't Hooft and Oldham: Church and Its Function in Society, 226
Von Haberler: Prosperity and Depression, 63
Walker: The Modern Message of the Psalms, 299
Wallis: Burning Question, 147
Watters: Youth Makes the Choice, 296
Weiman: Modern Family and the Church, 159
Weiss: History of Primitive Christianity, 66
Werfel: Hearken Unto the Voice, 156
Whale: What Is a Living Church? 227
White: Royal Road to Life, 309
Willmott, Phelps, Walmsley: Jesus: A Life of Jesus Taken from the Records of Matthew, Mark and Luke, 54
Wilson: The Meaning of Moody, 310
Winkelman: John D. Rockefeller, 69
Bowman, Paul Hoover, Jr.
Book Reviews
Norborg: Varieties of Christian Experience, 149
Northcott: Dick Sheppard and St. Martin's, 149
Watters: Youth Makes the Choice, 296
Churches and Public Opinion
William R. McNutt, 22
Dillingham, Geraldine Satchell
Book Review
Miller: Journey of the Christ-Child, 75
Dillingham, John
Book Review
Niebuhr, H. R.: Kingdom of God in America, 73
East Meets West
A. Stewart Woodburne, 91
Editorial Notes, 3, 81
Enslin, Morton S.
Book Reviews
Clark: Descriptive Catalogue of Greek New Testament Manuscripts in America, 230
Colwell: Four Gospels of Karahissar, 65
Goodspeed: Introduction to the New Testament, 66
Goodspeed: New Chapters in New Testament Study, 231
Lake: Introduction to the New Testament, 42
Mauriac: Life of Jesus, 229
Spencer: New Testament of Our Lord and Saviour Jesus Christ, 65
Weiss: History of Primitive Christianity, 66
Willmott, Phelps, Walmsley: Jesus: A Life of Jesus Taken from the Records of Matthew, Mark and Luke, 54
Evans, Milton G.
Book Reviews
Cash: Christendom and Islam, 58
Moore: On the Trail of Truth: Adventures in Religion, 59
Morrison: Christian Faith and the Science of Today, 58
Winkelman: John D. Rockefeller, 69
Franklin, James H.
Angus Stewart Woodburne, 1881-1938, 82

Oxford Conference on Church, Community and State, 5

Gealy, Fred D.
Jesus the Layman, 176
Gospel and the Economic Crisis
A. J. Muste, 265
Gospel and the World of Nations
Walter W. Van Kirk, 262
Gospel and the State
Paul Tillich, 251

Harkness, Elinore R.
Book Review
Seagrave: Tales of a Waste-Basket Surgeon, 308
Harkness, Reuben E. E.
Book Reviews
Addison: Medieval Missionary, 54
Brown: Church and State in Contemporary America, 48
Dibble: When Half-Gods Go, 47
Held: European Missions in Texas, 47
Holborn: Ulrich von Hutten and the German Reformation, 151
Jordan: Development of Religious Toleration in England, 2 vols., 45
Kohn: Western Civilization in the Near East, 44
Mather: Menuductio ad Ministerium, 232
Oldham: Oxford Conference: Official Report, 67
Schloerb: God in Our Lives, 298
Schramm: Francis Parkman, 231
Harvard Constellation
Paul E. Johnson, 286
Haslam, A. Herbert
Book Reviews
Cabot: Christianity and Sex, 68
Campbell: Making Marriage Christian, 72
Ferris: Making a Go of Marriage, 72
Latourette: History of the Expansion of Christianity, 56
Have Christian Missions in the Far East Failed?
Gordon Poteat, 26
Hayes, William J.
Book Reviews
Blackwood: Fine Art of Preaching, 147
Drury: Marcus Whitman, M.D., Pioneer and Martyr, 150.
McNeill: Christian Hope for World Society, 155
Heilig, Matthias R.
Sisyphus Essays Propædeutics, 30
History and the Changing World
Arthur C. Bining, 209
Horsman, Oliver C.
What Is the Gospel? 241
Humphreys, Edward J.
Book Review
Hinsie: Concepts and Problems of Psychotherapy, 70

Institutional Pressures and the Church
James H. Barnett, 187

Jesus the Layman
Fred D. Gealy, 176
Johnson, Paul E.
Harvard Constellation, 286
Jones, John Langdon
Book Review
Morlan: Laymen Speaking, 294
Jones, Rufus M.
Way of the Mystics, 115

Keighton, Robert E.
Book Reviews
Boas: From Richardson to Pinero, 153
Campbell: Columbia Poetry, 1937, 146
Eastman: Books that Have Shaped the World, 43
Book Reviews (Cont.)
Field: Psalms of the Modern Life, 43
Gagey: Ballad Opera, 145
Harkness: Recovery of Ideals, 146
Harper: Personal Religious Beliefs, 43
Rathborne: Meaning of Spenser's Fairyland, 145
Richards: Hudibras in the Burlesque Tradition, 44
King, George Brockwell
Paul's Use of the Figure of Abraham, 283
Kitchen, L. Clayton
Book Reviews
Jones: Choice Before Us, 303
Raushenbush: Final Choice—America Between Europe and Asia, 303
Kite, Florence L.
Book Review
Laughlin (Ed.): Beyond Dilemmas: Quakers Look at Life, 68

MacDonald, George B.
Book Reviews
Cave: Doctrine of the Work of Christ, 61
Dawson: Christ and Social Change, 60
Murphy: Social Behavior and Child Personality, 158
Stolz: Psychology of Religious Living, 158
McNeill, John T.
Book Review
Clonmore: Pope Pious XI and World Peace, 306
McNutt, William R.
Book Reviews
Carrier: Church Education for Family Life, 297
Dicks: Meditations for the Sick, 160
Dunkerley and Headlan: Minister and the Sacraments, 51
Hardman: History of Christian Worship, 51
Leiffer: City and Church in Transition, 296
Martin: Parables of the Gospels and Their Meaning for Today, 226
Mueller and Hartshorne: Ethical Dilemmas of Ministers, 50
Palmer: Minister's Job, 226
Whale: What Is a Living Church? 227
Wieman: Modern Family and the Church, 159
Churches and Public Opinion, 22
Matthews, Isaac G.
Book Reviews
Buttenwiesser: The Psalms, 299
Edwards: Opening the Old Testament, 300
Gilson: Unity of Philosophic Experience, 301
Grant (Ed.): Haverford Symposium on Archæology and the Bible, 303
Grey: I, Yahweh, 302
Griffeth: Bible and Rural Life, 300
James: Thirty Psalmists, 299
Lichtenstein: Cure for Minds in Distress, 302
Macdonald: Hebrew Literary Genius, 300
Macdonald: Hebrew Philosophical Genius: A Vindication, 300
Muir: His Truth Endureth, 303
Walker: Modern Message of the Psalms, 299
Minister in the New Day
Charles N. Arbuckle, 275
Moehlman, Conrad H.
Rebuilding the Theological Curriculum, 96
Moore, Allan R.
Book Reviews
Garber: John Carlisle Kilgo, 64

Nottingham: Making of an Evangelist—A Study of John Wesley's Early Years, 310
Sitterly: Building of Drew University, 310
Muste, A. J.
Religion and Some Recent Developments in the American Labor Scene, 265
Neisser, Rittenhouse
Book Reviews
Althoff: Church Library Manual, 150
Andrews: Christ and Human Need, 308
Andrews: Christ and Prayer, 56
Atkins: Resources for Living, 234
Baillie and Martin: Revelation, 229
Bulgakov: Wisdom of God, 228
Cabot: Honesty, 233
Chanter: Self Worth Having, 234
Colwell: Study of the Bible, 63
Frost: Love of God, 309
Hunter: Luke: First Century Christian, 45
Huxley: Ends and Means, 227
Jones: Double Search, 52
Lester: It Occurred to Me, 155
Macfarland: Steps Toward the World Council, 235
Patton: Preparation and Delivery of Sermons, 236
Von Haberler: Prosperity and Depression, 63
Wallis: Burning Question, 147
Reality and the Gospel, 167
Origin and Development of Religious Drama
Charles M. Bond, 215
Our Contributors, 292
Oxford Conference on Church, Community and State
James H. Franklin, 5
Padelford, Frank W.
What Kind of Training of Ministers Have the Churches of Today a Right to Expect of the Seminary?, 161
Paul's Use of the Figure of Abraham
George Brockwell King, 283
Peters, Joseph G.
Book Review
Gambrell: Ministerial Training in Eighteenth-Century New England, 62
Poteat, Edwin McNeil
Book Review
Hough: Civilized Mind, 52
Poteat, Gordon
Book Reviews
Brightman: Future of Christianity, 295
Jones: Lords of Speech, 225
Keller: Five Minutes to Twelve, 225
Leiper: World Chaos or World Christianity, 225
Visser 't Hooft and Oldham: Church and Its Functions in Society, 226
Have Christian Missions in the Far East Failed?, 26
Powell, Elmer W.
Book Reviews
Alexander: Revolutionary Conservative: James Duane of New York, 236
Alington: New Approach to the Old Testament, 225
Cranfill: From Memory, 151
Doss: Man Upon Earth, 311
Dunning: Truth In History, 225
Fisher: Man That Changed the World, 49
Groce: William Samuel Johnson, 50
Skinner: Liberalism Faces the Future, 49
White: Royal Road to Life, 309
Wilson: Meaning of Moody, 310
Reality and the Gospel
Rittenhouse Neisser, 167
Rebuilding the Theological Curriculum
Conrad Henry Moehlman, 96
Relation of Biblical Literature to Modern Social Problems,
John Mason Wells, 201
Religion and Some Recent Developments in the American Labor Scene
See, Gospel and the Economic Crisis. A. J. Muste, 265
Richardson, Vernon B.
Book Review
Clark: I Will Lift Up Mine Eyes, 74
Robinson, Donald Fay
Book Reviews
Boyton: Yankee Xavier, Henry P. McGlinchey, 57
Eastman: Ten One-Act Plays, 57
Fisher: Forgive Us Our Virtues, 227
Kahn: Social Ideals In German Literature, 1770-1830, 156
Percival: William Blake's Circle of Destiny, 156
Werfel: Hearken Unto the Voice, 156
Sisyphus Essays Propædeutics
Matthias R. Heilig, 30
Suppression of Minority Opinion in Times of Crisis in America
Ray H. Abrams, 124
Tillich, Paul
The Gospel and the State, 251
Turner, Lila M.
Book Reviews
Cook: Baa, Baa, Black Sheep, 148
Grice: Junior Assembly Programs, 148
Van Kirk, Walter W.
Gospel and the World of Nations, 262
Way of the Mystics
Rufus M. Jones, 115
Webster, Goodwin B.
Book Reviews
Lindsay: Moral Teaching of Jesus, 157
Sizoo: Making Life Worth Living, 159
Wells, John Mason
Relation of Biblical Literature to Modern Social Problems, 201
Wells, Ronald V.
Book Reviews
Duvall: Great Thinkers, 295
Eggan: Social Anthropology of North American Tribes, 46
Nedoncelle: Baron Friedrich von Hugel, 42
Underhill: Spiritual Life, 63
Westphal, Milton C.
Book Reviews
Ehrenström: Christian Faith and the Modern State, 154
Niebuhr, R.: Beyond Tragedy, 153
What Do We Mean By Salvation?
A. Stewart Woodburne, 84
What Is the Gospel?
Oliver C. Horsman, 241
What Kind of Training of Ministers Have the Churches of Today a Right to Expect of the Seminary?
Frank W. Padelford, 161
Who's Who in this Issue, 224
Wilder, Amos N.
Book Review
Enslin: Christian Beginnings, 293
Woodburne, A. Stewart
Book Reviews
Garnett: Reality and Value, 143
Ingram: Christianity—Right or Left?, 144
East Meets West, 91
What Do We Mean By Salvation? 84
Woodburne, Angus Stewart, 1881-1938
James H. Franklin, 82
World Christianity: A Digest, 123